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**Ceylon.**

EXTRACTS FROM A JOINT LETTER OF  
THE MISSIONARIES, DATED APRIL 19TH,  
1831.

*Destruction of the Mission Premises at  
Manepy by Fire.*

THOUGH we have at this time, as at others, occasion to speak of goodness and mercy, we have also to mention a calamity, which most seriously affects our mission, and will for a time interrupt the occupation of one of our most flourishing stations. This is, the destruction of the house, church, study, and large bungalow, at Manepy, by fire; and with these, the furniture, clothing, library, and stores of brother and sister Woodward, who occupied the station. This disastrous event took place on the 30th ult. about noon, while the family were all at home, and Mr. and Mrs. Roberts from Jaffna were with them on a visit. The fire commenced in a small out building used by a domestic as a place for cooking, and from that was conveyed to the large bungalow, which was near, and covered with palmyra leaves. This bungalow was connected with the dwelling-house by a shed, and the wind blowing fresh towards that and the church, no efforts could stop the progress of the flames. The house and church, though partly prepared for tiles, being thatched with leaves, were in a few minutes all on fire, and conveyed the flames to the study, a small brick building a little distance from the house, which also was consumed. Indeed so rapid was the conflagration of all the buildings, that very little could be saved from any of them, although Mr. and Mrs. Roberts also exerted themselves much in removing such things as were at hand, until the fire fell so much in the rooms, that they could not be entered without risque of life. Mr. and Mrs. Woodward, with their children, all mercifully escaped unhurt, though, with the loss of most of

their effects, and took up their abode at Oodooville which will probably be their home until some part of the buildings are again made habitable. Every thing is of course done that can be, not only by the members of our own mission, but by other friends, to render their situation comfortable; and they bear very submissively the loss of their goods, in the belief that they have a better and more enduring treasure in the heavens.

We hope that the friends of the mission will be excited to make contributions towards repairing the loss, both private and public, so that our dear brother and sister may not only again be made comfortable as to furniture, clothing, books, &c., but that means may be afforded the mission for re-building the station. In this hope, we have already arranged for the repair of the church, study, and part of the house—the latter to be made safer than before by tiling the roof. It has proved an ill-judged economy, (occasioned, however, by our never having funds to put the buildings at all the stations in proper repair, especially while expending so much in this department at Batticotta,) that some part of the house at least was not tiled before. It would have prevented such entire destruction, and formed a place of refuge for the family, in which, also, they might have saved some of their goods. At all the other stations, more or less of the buildings are tiled; and since the fire at Manepy, we have agreed to finish tiling the house at Panditeripo—now tiled only in part—though it is an expense not anticipated at the beginning of the year, and the more difficult to meet on account of the disbursements which must be made for Manepy. But we are sure the Committee will approve of our expending one or two hundred dollars, rather than run the risque of losing three or four thousand, as (including private property) we have at Manepy.

It is the more important that we should do what we can to hasten the re-building and re-occupation of the station, which has thus been rendered uninhabitable, as many

of the heathen attribute its being burnt, to the anger of one of their gods (Ganesa,) whose temple is on the church lands there; and assert that the "padre" can never live at that place again, but must now desert it. Their triumph is very loud, and some of them tauntingly ask "Where is now your God?" If our friends in America feel on this subject as we do, they will endeavor to furnish us with the means of making the second church greater than the first, (for it ought to be enlarged,) and of resuming the station with more vigor, and with greater instead of less material for usefulness, than before. It is our earnest wish so to do, if possible, in the hope that this apparently most untoward, and certainly very trying event, may, in the end, be found productive of good; and the station rise again as the Phoenix from its ashes. At the same time we would be humbled under the chastisement, and endeavor not "to be unwise, but understanding what the will of the Lord is."

The mission, and Mr. and Mrs. Woodward in particular, have strong claims on the sympathies of the Christian community in this unexpected affliction. The church, dwelling-house, study, school-house, all that made it practicable to occupy the station, have been swept away by the devouring element. The missionary, also, and his family have been almost wholly stripped of clothing, furniture, and library. The Providence which permitted this is mysterious, but wise and benevolent. One design may have been to admonish the missionaries themselves of the uncertainty of all earthly possessions; a lesson, which the Head of the church finds it often necessary to inculcate on his people. Another doubtless is, to awaken greater interest and sympathy in the enterprise among the friends and patrons of the mission.

*Should any persons be desirous of contributing for the express purpose of repairing the ruins of the buildings at Manepy, or the private losses of Mr. Woodward and his family, the Treasurer of the Board will see that the donations are applied according to the wishes of the donor.*

#### *Children of the Missionaries.*

The claims of the children of missionaries in Ceylon, and the proceedings of the Board with respect to them, were stated at p. 24 of this volume. It is to letters communicating these proceedings that reference is made in the following extract.

The day after the above mentioned calamity, and while we were assembled to consider on the steps to be taken in consequence; and, also, as a counterpart, to examine nearly forty candidates for ad-

mission to the church; your very acceptable letters, of the 21st and 29th of October came to hand, and caused us heartfelt joy. We most sincerely thank the Committee and the Board, for the kind attention given to our statements and reasonings regarding our children, and rejoice in the decision concerning them, as well as in that relating to widows and disabled missionaries. The sympathetic regard for their servants and fellow-laborers in distant lands, thus expressed, by our fathers and brethren at home, strengthens us in our work, and prevents anxieties, which, though not willingly allowed, are too apt to weaken us in the way, and tempt us to think more than we should of the future. The considerate kindness of Mr. A. and yourself, in giving us the earliest practicable information of the decision of the Board, merits and receives our best thanks.

The reasoning of the missionaries in favor of sending their children to this country for education, is given at large in the Missionary Herald for January. The letter before us, however, takes up a point, which had escaped particular remark, and as it is one of importance, the views of the missionaries upon it will here be presented.

In regard to the "children of missionaries being generally sent out of the heathen world for education, and thus millions of heathen families having no opportunity to learn by observation what a Christian family is,"—a subject which, as you observe in a previous letter of July, has not been remarked on by us—we would say:—

1. That our reasonings on the subject have had reference to Ceylon, and countries similarly situated, and to missionary families in them, which like us are *foreigners*. We are by no means sure that the children of missionaries generally, should be sent out of the heathen world.

2. We consider that there is a plain and important distinction between savage and civilized countries, as to the benefit to be expected from the residence of Christian families among its heathen inhabitants. Uncivilized heathen need examples, in the arts and economy of social and domestic life, as well as in Christian conduct; but where, as in India, civilization, though certainly defective, has done so much that no necessity for improvement is felt, and where, whatever features it has stamped upon society, they are indurated, and rendered almost unalterable, by time, no very important benefit can be calculated on, from the example of Christian families after the manner of more civilized countries. The two things are too distinct for attraction. They are in fact mutually repulsive, and the one cannot be assimilated to the other. A native here,

would no more think of regulating his household after the manner of a European, or American, than he would of imitating his dress and general manner of living, to both of which he has a strong aversion. The case must be considered somewhat different among the American Indians, and the inhabitants of the Sandwich Islands, as they are fast rising in civilization, and imitating also the domestic economy of Christian lands.

3. Whatever benefit may be gained by showing the heathen around us how Christians discipline, instruct, pray for, watch over, and generally train up their children, would, we should hope, as far as our imperfect example can show it, be shown by keeping them with us until of suitable age to go to America; and some of them perhaps until settled in life. This example will, we firmly believe, be made more useful by removing most of our children from the notice of the natives before they have brought, as some may if kept here, a disgrace on the Christian name, by imitating the vices of the heathen and the descendants of Europeans around them.

While, therefore, we have endeavored not only at this time, but formerly, to give this part of the subject also our most careful and candid consideration, we have had but one opinion on it, which is, that the advantages of having our children remain with us after the age of ten or twelve years, are, as relate to the heathen, but small; while the evil to them, and even to the heathen, should any of them prove profligate, would be inconceivably great.

*Admission to the Church—Visit of the Bishop of Calcutta.*

In a postscript to the general letter, dated April 23d, Mr. Winslow gives the following information.

I have the pleasure of informing you, that of the candidates examined on the 31st ult. as mentioned in the letter, *thirty-four* were received to communion on Thursday the 21st inst. at Oodooville. There was a large and attentive audience. The candidates, standing in a circle in front of the pulpit, gave their solemn assent to the articles of faith adopted by our church, and then all advancing one by one, kneeled before the communion table, and received baptism. After this they entered into covenant with the church, and the former members rising, entered into covenant with them. The exercises were all peculiarly interesting and impressive; and we even felt encouraged to take the text of the sermon preached on the occasion, for our motto:—"The God of heaven he will prosper us; therefore we his servants will rise and build."

Of the 34 natives admitted to the church, 19 were members of the seminary, three of the Preparatory school, two of the Female Boarding school, seven were schoolmasters, and three were females not connected with the schools.

The bishop of Calcutta visited Batticotta last week, and examined not only the lads of the Seminary there, but those of the Preparatory School, and the girls of the Female Boarding-School, who, as his lordship could not, for want of time, visit the other stations, went to Batticotta to be examined. We had reason to be gratified with the result of these examinations, and with the highly favorable impression which these, and an inquiry into the general economy of our mission, produced on the mind of this very respectable and pious prelate.

The bishop kindly offered, in a note addressed to one of the missionaries, to bring the circumstances of the late disastrous fire to the knowledge of the Christian community in India.

JOURNAL OF MR. POOR, AT BATTICOTTA.

[Continued from p. 240.]

Mr. Poor's journal, as the reader is aware, illustrates the general influence of the Seminary at Batticotta.

January 6, 1831. Made up a parcel of about thirty letters, written by the members of the Seminary to their benefactors in America. In eight or ten of the letters I wrote a few lines, giving some account of the writers of them; but, owing to other engagements, I was unable even to read the remainder. As most of the letters were sent off without being corrected, those who receive them will have fair specimens of the manner in which the beneficiaries compose and write in English.

10. Messrs. Spaulding and Scudder spent the day at the station, mainly for the purpose of hearing the journals kept by the seminarists during the vacation. This was in consequence of some special directions as to the manner in which the students should spend their time while visiting their parents and friends. It appears that they have done more by way of distributing tracts and conversing on religious subjects during the last vacation, than at any preceding period.

14. Preached this evening in a new bungalow erected in this village for the accommodation of an English school. It is a noticable fact, and one truly characteristic of the inhabitants of the village of Batticotta, that not one of their children has ever been a member of the Seminary. Several persons have at different times made application in behalf of their chil-

dren, but on being informed that they must first send them to the Preparatory school at Tillipally, they have at once abandoned the object of getting their children educated. They cannot, however, but regret that they scorned the invitation formerly given them to send their children to the boarding school at this station. As their attention has recently been awakened anew to the subject, they have requested us to establish an English school for their children, and promised to pay a reasonable sum monthly for their tuition. We have thought it expedient to comply with their request, but know the people too well to suppose that they will long continue to pay the small sum required of them.

16. After the second service in the chapel, held a meeting with those in the Seminary, who are desirous of making a public profession of their faith in Christ. About forty attended the meeting.

20. Quarterly communion held at Tillipally. After the usual exercises Nathaniel Niles and Charles A. Goodrich were publicly set apart as native preachers. In the afternoon Niles preached a sermon from Jeremiah i, 6 and 7. "Then said I, Ah, Lord God, behold, I cannot speak, for I am a child. But the Lord said unto me, Say not I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." It was a season of more than ordinary interest to all friendly to our cause. The heathen appeared evidently to be alarmed, that the native converts begin to come out thus publicly and decidedly in favor of Christianity.

25. Spent the day at Panditeripo in assisting Dr. Scudder in holding meetings for religious instruction with the larger boys and girls from the native free schools, and with the schoolmasters at that station. Since the special religious excitement at our stations we have felt the importance of making more vigorous and systematic efforts for the conversion of the numerous children now under Christian instruction. Here is a wide field for labor, which promises a rich harvest.

29. On perceiving that the native astronomers in this district have erred in their calculation of the eclipse of the moon, which is expected to happen on the 26th of the ensuing month, it has been thought expedient to publish at this time a tract on the subject of eclipses. The particular points to be presented are, 1. To expose the fallacy of the argument urged by many in support of the Hindoo mythology, arising from the ability of the native astronomers to foretell eclipses. 2. To point out the errors which we have noticed in their calculations within the period of three years—having particular reference to the eclipse. 3. To awaken the attention of the people to the prevailing absurd theory

of eclipses, which is taught in their most sacred books and interwoven with the whole system of Hindoo mythology.

31. Received a letter from Col. Colebrooke one of his majesty's commissioners of inquiry, enclosing a donation of 7*l.* 10*s.* from Mrs. Colebrooke, in aid of female education among the natives. Col. Colebrooke has presented to the Seminary library twenty-two numbers of the Quarterly Journal of Science, published by the Royal Society of Great Britain, and also a number of philosophical instruments. These presents, in connection with the remarks contained in the letter now received, furnish pleasing evidence that the commissioners, after repeated visits to the station, entertain very friendly and liberal views of the operations of the Seminary.

Feb. 8. In compliance with a request from the collector of the district, that we would recommend to his notice a young man competent to serve him as an interpreter, we have permitted Israel W. Putnam to leave the Seminary for the purpose. Putnam was the first native boy formally given up by his father to be instructed in the boarding-school at Tillipally, commenced in January 1818. His conduct, generally speaking, has been satisfactory, and his attainments in knowledge creditable. For several years past he has been employed as a teacher in the Seminary. He has now a situation which most young men of his standing consider enviable.

11. Agreeably to an arrangement for an interchange of labor at our several stations, Messrs. Winslow and Spaulding have spent the day at Batticotta, held religious meetings with several classes of persons at the station, and preached each of them in the chapel. Nearly all in the Seminary appear to be attentive to the one thing needful. This state of things has considerably alarmed the heathen around us, and awakened their opposition to the gospel.

15. Vesuvenathan, the aged astrologer in this neighborhood, who is unable to go abroad, has intimated to Dashiell that he is now willing I should visit him, and that he wishes to view the planets through the telescope. This intimation denotes some change in the man's views and feelings.

19. Received yesterday from the press a few copies of the tract we are now printing on the subject of eclipses, one of which I sent to Vesuvenathan by Dashiell. While hearing the tract read, he expressed, by his countenance, both surprise and sorrow. He then deliberately remarked, "The elephant gives with his own trunk a rope to the person whose intention it is to bind him." His meaning was, that by his intercourse with Dashiell he had communicated such information, as had enabled me



to bring their theory and calculations of eclipses into contempt.

24. The tract on eclipses, which we are now distributing in different parts of the district, is, it appears, awakening the attention of many, not only to the points on which it treats, but to the bearings of the subject upon their religious belief and practice. They are anxiously waiting to observe the eclipse of the 26th inst.; for, should it appear that the native astronomers are correct in their calculation, they will not much trouble themselves respecting the other parts of the tract, but will have the pleasure of a triumph. The eclipse will commence, according to the European account, at thirty-five minutes after eight o'clock, P. M., and according to the Tamulian account, at one minute after nine o'clock. The discrepancy is greater at the beginning, than at the ending of the eclipse.

25. For several evenings past, have held meetings with candidates for admission to the church, from the several classes respectively; the whole number of candidates at present is twenty-five. Many others are desirous of joining, but it is thought expedient that they be longer on trial.

26. Went this afternoon to Oodooville to spend the ensuing Sabbath. Noticed the eclipse in the evening, which came on at the expected moment according to the European account; several respectable natives were present who noticed the time by the clock.

27. Preached twice at Oodooville, and assisted in administering the ordinance of the Lord's supper; found it to be a refreshing season.

28. Spent the day at Oodooville in examining the female boarding school in their various studies. The progress of the pupils in learning is encouraging, and the school is obviously an important part of our missionary establishment.

March 1. Several learned men around us appear to be much chafed in their minds, in consequence of what has been published on the subject of eclipses. It is quite amusing to hear to what shifts they are driven to conceal their errors. A number of brahmins, some of them from other parishes, have held a council in the neighborhood on the subject.

This evening I have received, by way of Panditeripo, an anonymous letter, in which the writer endeavors to reconcile the discrepancies in the two calculations of the late eclipse. The letter contains many questions proposed in an angry and self-confident manner, of which the following are specimens. "How can you affirm that the earth is round, while you confess that no one has ever visited what you suppose to be the poles of the earth?" "How can you teach that the sun stands still, whereas it is written in your bible,

that Joshua stopped the sun in his course? Either your system of astronomy or your religion must be false." "What proof have you to offer that the earth is in motion?"

8. Answered the anonymous letter so far as it relates to the calculations of the late eclipse—showed that from the data brought forward by the writer himself, the errors pointed out in the tract were clearly deduced. Promised to answer in tracts hereafter to be printed, the several questions proposed in the letter. Sent a copy of my reply to the letter received, to some brahmins in this village, who, after reading it, observed, that the person that wrote me the letter was an ignorant fellow; but I have reason to believe that they themselves dictated it.

14. In the course of last week, six or eight respectable natives from Jaffna and Nellore came, at different times, to see our astronomical apparatus, and to propose pertinent questions on geography and astronomy. They manifested a very docile spirit, and seemed inclined to admit that our views, though very strange, are probably correct. Such visits from such men have hitherto been rare occurrences.

17. Mr. Woodward has recently returned from Madras. He spent the day at the station in examining the fourth class in the principal studies to which they have attended this term.

21. Four men called on me this afternoon from an adjacent village to make some inquiries respecting an English school, with whom I had much conversation on religious subjects. The principal speaker among them, who is a head man in the village, observed with some emphasis, "If you would conduct your affairs so as not to bring reproach upon our gods and our religion, we should all be on friendly terms with you and would come to your church."

Vesuvienathan, who has not yet found a favorable day for receiving a visit from me, informed me, through Dashiell, that he is willing to explain to the members of the first class some intricate verses in Nunnool, which he supposes they do not understand. This again is something new. The reason of his making such a proposal probably is, that he is pleased with the compensation which I am ever ready to make him for trivial services.

A majority of the students continue to hold prayer meetings weekly in behalf of their kindred and friends.

31. The members of the Seminary, after receiving a number of tracts each for distribution during the vacation, have been dismissed for one week.

Sir Richard Outley says, that the Tamul superstition is so connected with the popular errors on astronomy, that an exposure of these errors must necessarily weaken the confidence of the people in the truth of their religion.

## China.

JOURNAL OF MR. ABEEL.

THE departure of Mr. Abeel from Canton for the island of Java, was mentioned at p. 261 of the current volume. Extracts from his journal, kept from that period up to the time when he was about visiting Siam, will now be inserted.

### *Reflections on leaving China.*

Canton, Dec. 27, 1830. Yesterday the brief season of my public ministrations in China terminated, and the account was sealed for the solemn and eventful disclosures of the judgment. To know that God's word cannot return unto him void, and that those who dispense it are a "savor of life unto life, or of death unto death," to all who hear them, is sufficient to arouse the most slumbering conscience, and lead to an impartial review of the manner in which God's truth has been dispensed and its obligations exemplified.

The station is not left, without the hope that it will be speedily supplied with at least one living preacher. Its numerous seamen, who generally enjoy none of the advantages of Christian lands in this port, and many of whom are buried here every season, call loudly for a chaplain. Though the experiment was made under many disadvantageous circumstances, yet the importance of the station for a seamen's chaplain, was sufficiently proved, and, it is earnestly hoped, will never be forgotten by those whose exertions are especially directed toward that too neglected class of immortals. The longer the labors of the chaplain were continued, the more did the object commend itself, and the greater was the prospect of extensive usefulness. In connection with the claims of the maritime community upon the benevolence of Christians, there is a small population at Canton, who, for more than half the year, have had no religious service. With the paramount object of commerce, and nothing to remind them of their religious interests, it may readily be supposed that such will afford but unfavorable representatives of the Christian world, and that the heathen will be but ill prepared by the "good works, which they shall behold, to glorify God in the day of visitation."

That this would be in a measure corrected, at least as far as a considerable attendance on service goes, has been determined by the experiment of the past year.

And even if there were no natives of Christian lands in China, there is an imperious demand for missionaries, to prepare such books in the language, as shall diffuse the light of Christianity and science,

and thus hasten the approach of the latter day glory.

Of the history of other nations, and the geography of other countries, the Chinese are grossly ignorant and deceived. China, according to their ideas and representations, occupies the centre, and well nigh the sum of the world—the focus of all intellectual and moral light—the glory of earth, and the very counterpart of heaven. Such absurd sentiments are prevalent with the aged, and early and deeply instilled into the minds of the young. It is scarcely necessary to mention, that their tendency is fatal to the introduction of every external influence, and that until correct information be translated into their language, on the most simple as well as sublime subjects, their haughty contempt of foreign customs and attainments, will probably continue. So that even if nothing could be attempted towards their immediate conversion, preparatory measures of great importance might occupy the time of many a laborious student. But there are opportunities of exerting a direct influence upon the natives, and no prohibitory laws could prevent it. How much might be effected, remains to be tried; but that a small number might be instructed, and books to a limited extent distributed, without apprehension, has been proved by the experiment of years. And even if the expedients for communicating knowledge were multiplied, and judiciously conducted, it is questionable whether the authorities would interfere, or even be apprised of the fact. With a sufficient knowledge of the language, I have no doubt the subject of religion might be frequently introduced in ordinary conversation; in fact, it could not be avoided. They have already evinced considerable curiosity in regard to our religion, and made as many inquiries on the subject, as the imperfect medium employed in communicating our ideas would admit. For my own part, if I understood the language, I should have not the least hesitancy, and very little apprehension of danger, in spending much time in religious conversation with the multitudes, whom you need not wander far to find, and who appear to possess the requisite leisure and disposition to hear any new thing.

### *Voyage to Java.*

Dec. 28. On board the *Castle Huntley*. Last night, about 12 o'clock we left Canton, and proceeded in a commodious chop boat to the ship, lying below the second bar. The *Castle Huntley*, though rather inferior in dimensions to some of the vessels in the same service, exceeds thirteen hundred tons in measurement, and carries twenty-six guns, and a compliment of one hundred and forty men. From the number of souls on board, and the interest of

captain Drummond in their spiritual welfare, much may be attempted, much should be expected. The Lord grant his Spirit to assist in the labors and to crown the efforts with success.

Jan. 17, 1831. Anger, island of Java. This morning we arrived at Anger, after a passage of three weeks. A few days after leaving China, we made the coast of Cochinchina, and saw, as its most prominent object, something in appearance like a pagoda towering on the summit of a high hill. The distance was too great to define the object, although the epithet pagoda employed to designate the cape in its immediate vicinity rather strengthened our conjectures. Almost a week was passed at anchor; part of the time on account of unfavorable weather, and part in procuring water and fuel on the coast of Sumatra. While the ship was lying at the latter place, the passengers and officers amused themselves on shore in shooting, picking shells, walking, &c. With the exception of a few temporary huts, without inhabitants, there was not a human vestige to be seen. Traces of elephants and deer, with an abundance of wild fowl, proclaimed the wildness of the region, while swarms of most voracious and adhesive insects furnished a sufficient reason for the absence of man. Between the ship and Sumatra, was a small, wooded island, on the shore of which monkeys were engaged in catching shell-fish. As the boat passed, they would look and grin, expressing quite intelligibly the feelings they entertained towards their superiors, and the pleasure they would take in applying their sharp teeth to our flesh.

It was rather remarkable, that though nothing which indicated the presence of man could be discovered, yet the last boat had scarcely left the shore, before smoke began to ascend and fires to glow in the very spot we had just left.

The next morning we were visited by two or three small canoes, manned with half-naked, puny natives, bringing a few fowls to sell or barter. In looking over this vast island, and contemplating the strange admixture of indolence and ferocity by which its numerous inhabitants are characterised, how difficult, how impossible to the faithless is its promised subjugation to Christianity. Perhaps it is the very nation, or one of those, which shall be born in a day!

#### *Journey from Anger to Batavia.*

Anger is the point of Java where ships in certain seasons touch for supplies of water and provisions. "It is situated," Mr. Abeel says, "on quite an extensive plain, with high ground in the rear, and contains a fort, a few foreign residences, and a native village, with several

thousands of inhabitants." Mr. Abeel proceeded thence to Batavia in a carriage.

20. As the arrangements were not made as early as was at first expected, I remained at Anger until yesterday morning. About seven o'clock, A. M. we started with the expectation of proceeding about 40 miles, being half the distance, and leaving the rest of the journey for the light of the following day. According to the custom of driving the public conveyance in Java, we started on the jump, changed horses every six miles, and, notwithstanding such a state of the roads as fixed us in the mud two or three times, succeeded in accomplishing the day's journey by about two o'clock P. M. The face of the country was considerably varied with hill and dale, wildness and cultivation. All the low and level tracts of land were devoted to the culture of rice, and some of these fields extended as far as the eye could reach. In almost every part of the way, the natives of both sexes were laboriously engaged, tilling the land with buffaloes, and transplanting the young grain from its original bed.

Such was the abundance of rain, which had fallen since the wet season commenced, that all these low grounds were submerged, and the laborer was obliged to wade often to an inconvenient depth, in prosecuting his business.

We passed a number of villages, situated on the elevated ridges of land, and as far as could be discovered, (for they are generally concealed in clusters of trees,) presenting a group of miserable huts, scarcely sufficient to shelter them from the rain, protect them from the beasts of prey, and contain their necessary supply of provisions. There were a number of sheds along the road, erected for market places, where the natives assemble for traffic. In one of them, there were probably two or three thousand collected.

What a place to preach the gospel! In fact every thing indicated a dense population, and seemed to invite the missionary to come and be the instrument of raising them from their mental and spiritual degradation. The house at which I stopped is some distance from the main road, on an estate of more than sixty square miles, and in the vicinity of tigers, wild boars, and a variety of furious animals. The manager of the estate received and entertained me with much hospitality. About seven this morning we left the estate, and continued the journey with a despatch proportioned to the speed and docility of the poney. From this place the country began to assume an aspect of less wildness, which increased as we approached Batavia, and with the exception of comfortable farm-houses, which are rarely seen, reminded me forcibly of familiar objects at home. The first appearance of Batavia

was a group of houses, extending some distance along the road, and occupied by Chinamen. They were all surrounded with water, many of them too deep to be tenatable, while the inhabitants were obliged to employ boats, or dash along at a depth which admitted of but a slow progress.

This proved to be below the general level of the country, and we were happy, after riding some distance at the most tardy pace, to emerge from the flood, and again find ourselves on dry land. The horses were urged forward at their usual gait, through streets consisting of Chinese houses, with a canal of running water on one side, until we left the precincts of the old town (where the king of terrors has reigned with such destructive power) and entered the vicinity of European dwellings. The canal still bordered the way, while handsome residences, with courts in front, lined the opposite side. One of these was the hotel at which the carriage stopped, about three in the afternoon.

As too much of the day remained to be wasted, I procured a conveyance and called on Mr. Medhurst, the English missionary, by whom I was received with the cordiality and kindness of a brother in the spirit and labors of "the glorious gospel."

#### *At Batavia.*

24. Yesterday (Sabbath) attended three services in the mission chapel, two in English, and one in Malay. It is the custom of Mr. Medhurst to have another service for those who speak the native language in town, and frequently in one of the prisons, so that the day is filled up with active exertions. He is assisted by a young man, who is capable of holding service in Malay, understands much of Chinese, and by his abilities and zeal in his master's service, renders himself a valuable acquisition to the mission. There is another young person connected with the mission, a native Amboynese, who appears to have been truly converted unto God within the last year. He is remarkable for a peculiar fluency of expression in the native language, and especially for the correct application of scripture in all his prayers. He evinces much devotion to the cause of the Redeemer, but at times requires the curb, and the steady hand of the director, to preserve him in the course of enlightened zeal.

26. Having concluded to devote the time passed in Java to the acquisition of the Fokien dialect of the Chinese, most prevalent in the Archipelago and at Siam, I accepted the kind invitation of Mr. and Mrs. Medhurst, and transferred my abode this morning to the mission premises.

Spent part of the morning among the Chinese residences in town. Mr. M. generally devotes a portion of every day to

visiting the natives and Chinamen for the purposes of conversing and distributing religious tracts. In every house where there appears to be a possibility of engaging the occupants in conversation, he enters, sometimes by invitation, generally 'sans ceremonie.' The Chinese sense of politeness is such, as always to secure him a reception sufficient to answer all his purposes. To the dwellings of the Malays, there is not the same liberty of access. When trading, eating, or gambling, to the last of which the Chinamen are as notoriously addicted abroad as at home, it is next to impossible to divert their attention. Under other circumstances they frequently listen with apparent interest, and receive the tracts readily.

Feb. 4. In our usual rounds among the Chinese and Malay population, we visited the hospital to-day, where the leprous, blind, and deranged patients are kept. Of the former class, were some of the most miserable objects I ever beheld. Unable to leave their couch, with limbs partially consumed, withered, and covered with a loathsome ulceration, they were peculiarly calculated to impress the mind with a sense of the more deplorable and (by human means) equally incurable malady of the heart, of which it is an emblem, and was a punishment. "Who maketh thee to differ from another?" One of them mentioned to Mr. Medhurst, that he believed his disease was the punishment of iniquities in a previous life—the prevalent sentiment of metempsychosis among the Chinese; and when referred to the demerit of guilt in the present existence, as a more plausible and an adequate reason, he pointed, in reply, to a youth of but twelve years of age, who was a much greater sufferer, and, on Mr. M.'s presumption, a less guilty sinner than himself. Among the blind, was quite a young man, who could not determine why he should be thus severely visited, since he had once saved the life of a fellow-being at the hazard of his own.

Self-righteousness, with its consequence a disposition to murmur against the afflictive dispensations of Providence, is perhaps more prevalent among the Chinese, than any other nation. No recognition of the enormity of human guilt, is found in their ancient and venerated writings. In fact the nature and requirements of the Divine Being were too imperfectly understood by their sages, to admit a knowledge of the extent of moral evil, and it is very evident that those of the present day know much less than even their ancestors. Mr. Medhurst frequently avails himself of the moral precepts of their sages, as an admitted rule of conduct, to convince them of their errors, and then declares the only way, in which God can be just, and the sinner justified. The Lord prepare them for the day of visitation.



5. Have just returned from an interesting visit to one of the native bazars. About two or three thousand Javanese and Chinamen were collected. The latter compose the great majority of tradesmen in Batavia, being more ingenious, shrewd, laborious, and gain-seeking, than the natives. Where money is to be obtained by dint of traffic, manufacture, gambling, or gulling, Chinamen are sure to be found.

Acquainted, from long experience, with the best mode of gaining his object, Mr. M. went directly to a part of the market where the natives generally resort, after their most important business is finished, to purchase as much tobacco (an article in very common use,) as they require before the next market day. The anxieties of trade have so far subsided by the time they reach this place, as to render it much less difficult to secure their attention to an object, which yields no immediate, palpable advantage. His success in gaining their audience, and in awakening a desire to obtain books, was truly animating. In a very short time his budget of tracts—many of them of a large size, as the gospel of Matthew, &c. had entirely disappeared. And what is remarkable, and very encouraging to the missionary, is the surprising change evinced in the dispositions of the natives, within the last year. Until this recent date, he was obliged to return with his parcel of tracts undiminished. He scarcely succeeded in distributing a dozen in as many months, on account of the influence and dread of their Mohammedan priests and rulers. Since the commencement of this happy, and (as far as visible means are concerned) most unaccountable change in the minds of the people, one hundred and fifty of these books have been distributed in one day. And within a few months, about six hundred were disposed of, by the converted Amboynese, of whom mention has been made. A small number indeed for some heathen lands, but not so where such abhorrence of Christianity has been inculcated, and where so recently the missionary could scarcely prevail on an individual to accept a Christian publication. Another fact full of promise connected with the reception of these books, is their eagerness to understand their contents, and the means they often employ to obtain this knowledge. It is said, that a native unacquainted with letters, will go through his village to have the book read, and that, rather than remain ignorant of their truths, he will carry them to the chief men, and even the priests themselves. Mr. M. says, that these very rulers and priests, who were formerly so distant and ill-disposed toward him and his *poison*, have condescended to come and solicit Christian books for their own perusal. Yet nothing beyond the simple willingness to receive and read these books has thus far appeared. The

valley remains in deathlike silence, and the bones are very dry. But the prophet has entered. "Thus saith the Lord God," begins to be heard, and we look and pray for the breath of Jehovah to come and breathe upon the slain. The ultimate event we know. The Lord hasten it in his time.

10. This morning, in our excursions among the Chinese, we stopped at one of the Bual establishments. It resembles the one opposite Canton, though by no means so spacious and magnificent. Mr. M. pointed out a number of crucifixes suspended from the necks of their images, which I had not noticed in Canton. One of them was formed of thirteen beads, corresponding to the number of the Savior and his disciples. The difference between the bishop's cross, and the patriarchal crucifix with two transverse arms, was also observed. Certainly the resemblance to "the holy manner of the mother church" is sufficient to produce the wonder expressed by the Catholic missionaries, in their journals in China.

14. Yesterday (Sabbath) besides the ordinary English and Malay services in the mission chapel, we visited a large prison containing about three hundred native convicts. Either Mr. Medhurst, or one of the young men who assists him, hold service here every Sabbath. It was a subject of considerable anxiety to the prisoners at the commencement of these religious exercises, to ascertain the precise object of the preacher. Some imagined that the redemption to which he referred was deliverance from chains and imprisonment. Others were filled with apprehension, and fancied from his statements of the evil and demerit of sin, that they were forthwith to be sold as slaves, and transported to some distant country. With a few exceptions, they all assembled beneath a cluster of large shady trees, and remained in a sitting posture until the exercises closed. The countenances of many of them disclosed an interest in the subject, which could not fail to animate the speaker. One of the prisoners, who died a short time since, gave gratifying evidence of the benefits of these instructions, and confided his departing spirit into the hand of the Savior of whom he had heard in this place of confinement. Thus the very prison way became the gate of heaven, and the fetters of the guilty the appointed instrument to restrain them from ruin and compel them to enter.

17. For nearly a week the Chinese have been enjoying their greatest holiday. It is with them the season of new year. Work is generally suspended, their best robes are displayed, the tables groan with their luxurious burdens, the gods are supplied with every variety of edible admixtures, and their faces tinged with the smoke of tapers and incense. Children

are loaded with costly ornaments, and carried in complimentary form from house to house, while the best wishes for each other's temporal prosperity are interchanged. Every one yields himself up to pleasure, and gambling, the delight of the nation, groups its votaries in the house and by the way side.

When we enter their dwellings, tea is almost always handed in small cups, and the pipe is seldom smoked by the owner without first being offered to the visitor.

Here, as in Canton, the most common figure, before which their offerings are placed, is the representation of an ancient deified hero, called, in the Mandarin dialect, *Kwanfootze*. He has been adopted by the reigning Tartar family, as their patron deity. An imperial proclamation was issued, commanding the homage of the whole empire to this pretended god of war. In every painting he appears as an exceedingly gross, ill-favored being, with an idiotical formation of head, small lengthened eyes running up the forehead, brows extending to an elevation of nearly 45 degrees, ears reaching almost in a line with the top of his head; in fact with a forehead not unlike the upper part of a cone, and the chin and cheeks resemble its extended base. To this is added a long beard, which he is stroking in calm reflection with the right hand. Behind his chair stands a black figure, said to represent an adjutant, holding a huge weapon in one hand, with a countenance of deadly rage, as though his eyes would burst from their sockets, and in an inclining posture, as if communicating the most exasperating intelligence to the unruffled warrior. This, though the most common, is by no means the only image employed for religious purposes. A celebrated *Æsculapius*, of whose surgical and magic powers the most fabulous legends are preserved and credited, often occupies the place appointed for their deity, generally on the wall opposite the door of entrance, and receives the adoration of the household. He is painted in the act of conjuring an invisible being, with his face toward the heavens, and a small wand in his outstretched hand; while a hideous figure, answering to their idea of the dragon, which they foolishly imagine the chief agent in the kingdom of providence, answers the summons, and appears in the clouds. Other representations are occasionally preferred, not unfrequently the form of a female, and by some merely the Chinese characters for the word spirit, happiness, &c. With such ideas of the invisible world, and the most honored beings there, what can be expected of the moral condition of the people? No wonder they imagine themselves, in all their deformity, so closely allied to heaven.

From what has been written, you have doubtless gathered some encouragement

and ground of expectation to those engaged in missionary labor. As has been mentioned, the change in the disposition of the natives to receive religious publications, is as wonderful as it is animating, although there have been no fruits of consequence thus far.

The missionaries at Singapore have witnessed something very similar, and are equally encouraged. Mr. Gutzlaff at Siam has baptised a native of Cochinchina, and is daily instructing others, among whom is one of the most influential priests, who appears very desirous to examine the evidences and tenets of Christianity. We hope the Lord is about to visit this benighted quarter of his footstool, and soon fulfil his promise to his son.

My time is devoted principally to the Fokien dialect of the Chinese language, much employed in Siam, for which place I hope to sail in a short time.

My friend and fellow-missionary is desirous that I should remain with him at Java. He certainly needs assistance, the field is very extensive, and there is no obstacle to labor. The Malay language is very easy. But I cannot conceive it my duty to remain long anywhere, until I have visited Siam.

The Dutch church and population here are in a deplorable state. There is scarcely the semblance of religion, and what is more surprising in the church of my good forefathers and brethren, not the shadow of orthodoxy is found. Gross Arminianism reigns.

## Bombay.

### DEATH OF MRS. HERVEY.

A notice of the decease of Mrs. Allen, wife of Rev. D. O. Allen, was given at p. 365 of the last number. It is now our duty to record the death of another estimable female helper in the same mission, the wife of Rev. William Hervey, a few months only after her arrival at Bombay. She died May 3d. The primary cause of her decease was dysentery; but it ought to be remarked, that neither her decease, nor that of Mrs. Allen, is properly attributable to the climate.

Some notices of her last hours are extracted from a private letter of the bereaved husband to Dea. Jacob Smith, of Hadley, Mass., the father of Mrs. Hervey. The letter was dated May 10, 1831.

My very dear and honored parents—Before this reaches you, I trust you will have heard of the goodness of the Lord in bearing us safely over all the dangers of the Atlantic and Indian seas, in providing us friends in Calcutta who spared no pains

to make our stay in that city agreeable and happy, and in bringing us in safety to this, the destined field of our labors, our disappointments, our afflictions, and, as we expected when we left our native shores, of our deaths. And although, since our arrival here, his afflicting hand has been laid heavily upon me, still I would speak only of his goodness. For when he afflicts and chastens his children, it is in loving kindness and tender mercy. It is not for his pleasure, but "for their profit, that they may be partakers of his holiness." But if he has been good to me, he has been doubly so to your and my dear Elizabeth. Yes, God has made all his goodness to pass before her; for he has released her from all her sins, and sufferings, and taken her to himself. "O," said she, "how will the intelligence rend the hearts of my dear parents and sisters!" She paused a moment, and then added, "But they will be supported. They know where to look for consolation." Weep with me, my dear, dear parents a little moment, and then we will together review the painful, but merciful, scene of her last sufferings.

Mr. Hervey then proceeds to give a particular description of the nature of her disease, and of its progress to a fatal termination; and mentions, also, the kindness of Drs. Smytten and Maxwell, who did all that medical skill could do for her recovery. She expired, as has been stated, on the 3d of May, and was buried, with appropriate religious services, the day after.

All that I have said above, shows only the *afflicting* hand of God in the dispensation that snatched from me thus early the dear companion of my wanderings and toils, the tender partner of my joys and sorrows, the beloved wife of my heart; but, in what remains to be said, will be seen his hand of *goodness* and *mercy*. In all her sufferings she was never heard to utter a single murmur or complaint, but was continually magnifying the goodness of the Lord. "I did hope," said she, "that I should be permitted to do something towards elevating the degraded and miserable females of India to a state of refinement and happiness; but since God decides otherwise, his will be done. In this great conflict, some must fall as soon as they enter the field." She repeated more than once a sentence which Dr. Woodbridge dropped in his address to her on the evening of our marriage, in substance as follows, "If we hear that, like Harriet Newell, you have fallen a victim to the climate of India, even before you had commenced your labors there, still we say to you, 'Go.'" "Now," said she, "tell my friends, tell my beloved pastor, tell the dear church in Hadley, that I do not, and never have for a moment regretted that I came here. No! Had I foreseen this hour,

and all I have endured since I left America, I should have decided just as I did, if the path of duty had been as plain as it appeared to be." During her sickness she often spoke of the love she felt towards the people of God. She was affected to tears at the kindness of her physicians, and others who attended her. She addressed the members of the mission who called to see her, on the importance of living to God, and of being faithful in his service. She expressed an earnest desire that God would make her death the means of a revival of religion in all the members of the mission, and said if such should be the case, she should consider her early removal a greater blessing to the mission and to India, than many years of her poor service could be. The day before she died, she requested me to read to her the 12th chapter of Isaiah. "Yes," said she with emphasis, "God is my salvation." As I read along she repeated after me the third verse, emphasizing the word "wells"—"with joy shall ye draw water out of the wells of salvation." Sometime afterwards she wished me to read the 14th chapter of John, which she said afforded her much comfort. She repeated from time to time many striking texts of scripture and parts of hymns, which, as I could leave her for scarcely a moment, I did not write down. Twice she repeated (and seemed to feel its full force) that beautiful and sublime stanza of Watts, "Jesus can make a dying bed," &c. One who stood near her said, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law." With animation she exclaimed, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Mr. Allen said he hoped the Savior would be with her as she walked through the dark valley of the shadow of death. "If this," said she, "is the dark valley, it has not a dark spot in it—all is light—light." I said to her, "My dear, your sufferings have been very great." "Don't," said she, "don't once name them; they have been nothing—nothing." After a severe spasm that seemed to convulse her whole frame, she exclaimed, "O the pains, the groans, the dying strife. The spirit seems to be struggling and fluttering to get free from this cumbersome body." She had, during most of her sickness, bright views of the perfections of God. "His awful holiness," she said, "appeared the most lovely of all his attributes." At one time she said she wanted words to express her views of the majesty and glory of Christ. "It seems," said she, "that if all other glory were annihilated, and nothing left but his bare self, (as she expressed it,) it would be enough—it would be a universe of glory."

The day before her death she was asked if she wished to see her child. "Not now," said she, "I am too much exhausted. I

fear it would overcome me. I will see him by and by." After she had rested awhile, she said, now she would see the babe. It was brought into the room. "Let my husband," said she, "bring him to me." I carried the child to her. She took it in one arm, and with the other embraced my neck. After a moment she looked up to the spectators with a smile, and said, "Here is my family—my treasure—my earthly all—I cheerfully resign them into the hands of God." In the morning of the day she expired, I asked her if she wished to send any particular message to any of her friends. She replied she did, and asked me to write what she dictated. \* \* \* \*

Thus, my dear parents, I have finished the account of our beloved Elizabeth's last pains and joys in the flesh. Who can wish her back to earth? If any other one has reason to cherish such a wish, I more. But severe as the stroke is upon me, I rejoice that her conflict with sin and suffering is over, and she with her Redeemer. To know that she departed, thus triumphing in God her Savior, must afford you, as it does me, great consolation in the midst of the affliction which the news of her death will produce. But you, who knew her amiable disposition, her humble, prayerful, self-denying, holy life, have a better testimony that it is well with her now, than her dying deportment, whatever it might be, could give. She lived unto the Lord, she died unto the Lord, and there can be no doubt that she is now the Lord's.

Last Sabbath evening Mr. Allen preached a sermon in the chapel on the occasion of her death from Rom. xiv, 8. Since then I have heard that one careless man appears to have been awakened by the account that was given of her peaceful and triumphant death. Perhaps her prayers are about to be answered in a revival of religion here. The Lord grant that it may be so!

Mrs. Hervey became a subject of grace in the revival of religion, which blessed the town of Hadley in the years 1815 and 1816. She made a profession of religion in June 1816. These facts are derived from the present pastor of the church in Hadley, the Rev. Dr. Brown—who adds the following testimony of her deportment before leaving her native land. "Doing good was her life and delight. The subject of missions, years before her connection with Mr. Hervey, was the great theme of her soul. She was alive to it at every point, and her memory will long be cherished here."

How affectingly are we sometimes reminded that this is a dying world. The letter which informed the Committee of the death of Mrs. Hervey, and also that which gave notice of Mrs. Allen's death, were both addressed to a man who did not live to receive them.

## Constantinople.

### DESTRUCTION OF PERA BY FIRE, AND LOSS OF MR. GOODELL'S EFFECTS.

SINCE the account of the destruction of the public and private property at Manepy was in type, a letter has been received from Mr. Goodell, stating that in the terrible fire at Constantinople on the 2d of August, which consumed an entire suburb of the city, he and his family were deprived of all their furniture, books, and papers, and nearly all their clothing. The letter, from which the following extracts were taken, was written three days after the awful calamity.

The copious notes I had taken of what I had seen and heard during my residence here, and from which I was intending to furnish for the Rooms a very full account, are all gone, together with almost everything else we possessed. On the morning of the 2d inst. we rose surrounded by our usual comforts; in the evening we were dependent on charity for a place in which to lay our head, or a bed on which to sleep. With several other individuals in Pera, we fared the worse for living in fire-proof houses, as we thereby took no measures in season for removing any of our property to a place of safety, and the conflagration was so terrible—terrible beyond description—terrible beyond all that was ever before known in what is called Pera—that only eight houses stood in the evening, where many thousands stood in the morning.

We had provided a good supply of clothing for ourselves and children at Malta, but it is chiefly gone; of some articles we have enough for a change; of others nothing, save what we had on at the time. Indeed we have to commence the world entirely new, even to knives, forks, beds, bedding, almost everything.

I have taken a house at this place (Boujoukdere,) and as soon as I have a table to write upon, and ink I can call my own, I will, God willing, furnish you with a more particular account of this dreadful fire. In the mean time pray for us, and for the ten thousands of other sufferers here, that this event may be sanctified, and that the cholera morbus, which has already commenced its ravages in Pera, may be stayed from the people.

Pera was the favorite residence of foreigners, and there were the palaces of the ambassadors, which were nearly all consumed, with their rich and splendid furniture.

The last sentence in the foregoing extract intimates, that pestilence was likely to be superadded to the fire, in that vast and crowded metropolis. Prayer should continually ascend that



the gracious Power, which preserved Messrs. Smith and Dwight amid the wasting desolation, would guard the devoted missionary and his family from the sword of the destroying angel, who is fulfilling such a terrible commission upon the earth.

## Sandwich Islands.

### TAUAI.

EXTRACTS FROM MR. GULICK'S JOURNAL,  
KEPT AT WAIMEA.

#### *Pastoral Intercourse with the Natives.*

Feb. 18, 1830. John Hopu came to converse with me, on the subject of religion. He thinks he has a new heart, and gives some cheering evidence that he has been born again. The thought drew tears of joy from my eyes. We united in spending an hour in prayer for the natives in our family. At evening commenced family worship in Hawaiian for their benefit.

March 17. Visited a blind man called Bartimea. When I inquired after his health, though the constant rolling of his sightless eyeballs indicated severe pain, he said he did not think of his body, but his thoughts and his heart were strong after Christ. I could not avoid reflecting, How happy this man, with all his poverty and afflictions. Though a stranger to the blessings of civilized society, groping in perpetual darkness, and languishing in a miserable hovel, with only a few mats to separate him from the ground, and a little kapa for his pillow and covering; yet, by the eye of faith, he looks into eternity, and beholds the Sun of Righteousness, in the light of which he rejoices all the day. Till within a few months, this man has lived on a distant part of the island, and seldom heard a sermon.

The governor recently fined several natives, for drunkenness. Each man found guilty was fined a quantity of sandal wood valued at sixteen dollars, and each woman half that amount. *The foreigner who sold them the liquor, was also fined.* A company of men and women have recently been fined for idolatry, that being also contrary to law.

18. Bartimea continues ill, but appears composed and happy. He said his pains were severe. I asked him if he thought he should recover. He did not know, but wished it to be according to the divine will. At evening in family worship, read the latter part of Matthew, chap. xiv. Having read the passage, I asked John why Peter began to sink. He promptly replied, "Because he doubted."

23. Was gratified at the Sabbath school, by hearing the aged governor read in the beginning of the gospel of John. His pa-

tience and perseverance are truly worthy of imitation. Though his eye sight began long since to fail, still he has not been discouraged; and now he is reaping the fruits of his perseverance.

April 6. Simeon and Deborah dined with us, and I took the opportunity, in the presence of several other natives, of giving them some account of the bloody rites of heathenism, which are still practised in the east. This led them to speak of the barbarous customs which formerly prevailed here. They stated that on the death of a chief, beside knocking out some of their fore teeth, and tattooing themselves, (by which many of their countenances are much disfigured,) they were accustomed to torture themselves by burning. Numbers of them still bear the marks of this practice. The tattooing is said to be, and doubtless is, a very painful operation.

Our guests said there was a heathenish sport, in which a person was suspended by his hands and feet, by means of a rope which was connected with one end of a long pole, and this was supported by a high fulcrum. When thus prepared, some of the company would take hold of the opposite end, and swing the victim violently. In this way, lives were sometimes lost. The natives manifest an abhorrence of their old customs, and when speaking of them often remark, thus it was with us in the times of our darkness. With one consent they acknowledge the word of God, as the means of delivering them from this wretchedness.

I told our visitors of those in Ceylon, who, through fear of the Catholic priests, went by night to converse with the missionaries and receive tracts. Simeon remarked, that they were like Nicodemus.

John prayed this evening in our family worship. He expressed himself thus; "O Lord, have mercy on us, we have all run to evil. Great is the evil of our hearts; great is the evil of our thoughts. O Lord, cause us to covet thy riches, cause us to covet Jesus Christ, that we may all be saved through Him." He prayed for all missionaries in all parts of the earth, and especially for those at these islands. He made intercession, also, for the king and princess, and for all the inhabitants of the islands.

12. Rode into the interior of the island, chiefly for the benefit of my health, which for a few weeks had been rather feeble. Travelled about fifteen miles in a northern direction. Land chiefly broken into steep hills, and narrow and deep vallies. Most of the hills appear barren. The vallies are generally rich and fertile, and some of them afford good timber. The sides of the hills adjacent to rivulets frequently present a singular aspect. In many instances they are composed of naked rocks, which rise many hundred feet perpendicularly, and the different layers of the rock are so

distinctly marked, and so nearly of a thickness, that they give the hill sides a degree of uniformity which I have not observed elsewhere. The beholder seems to be surrounded by some vast pieces of mechanism, which are made and adjusted by rule. Whilst contemplating such a scene, I counted three beautiful cascades. They were not large. The water was chiefly converted into foam, and seemed like sheets of snow tumbling down the rocks. Their name, in the Hawaiian language, is significant. It is *wai lele*, i. e. *water-leap*. When we stopped for refreshment, I retired into an adjacent wood, and whilst viewing the forest trees, and listening to the melody of birds, I seemed for a moment to be transported to my native land, and carried back to the days of my childhood.

13. Felt distressed and grieved for the people who collect sandal wood. They are often driven by hunger to eat wild and bitter herbs, moss, &c. And though the weather is so cold on the hills that my winter clothes will scarcely keep me comfortable, I frequently see men with no clothing except the maro. Were they not remarkable hardy, many of them would certainly perish. Attempted to converse with a man who seemed somewhat offended. This is the only instance I have known at the islands, of a person appearing displeased with conversation on the subject of religion.

14. On our way home, saw several places, which appeared to have been craters of volcanoes at some remote period.

20. Called to see Bartimea at noon. Found him very weak, and in extreme pain I asked, Have you any fears? "No fear have I," was his answer. This was the last sentence I ever heard him utter. Early in the evening, his half brother, who had the care of him, came to inform me that he had just died. I should have esteemed it a peculiar privilege, to have been with him in his last moments, but was not informed in season. "Blessed are the dead, who die in the Lord."

Bartimea was nearly two months gradually declining. He informed me that his first serious impressions were received from an address of our governor, when accompanying Mr. Whitney around this island. I believe it was in the year 1825. His convictions were deepened by hearing the native teacher in his district read tracts. One entitled, Select texts of Scripture, and another which contains the commandments, were peculiarly profitable. He also mentioned the sermon on the mount. At the close of an examination of schools, which I attended in his neighborhood in January, 1828, he was introduced to me by a teacher, and wished to recite the commandments, to which I gladly assented. The solemnity of his manner in rehearsing divine truth left the impression on my mind, that he had already begun to

feel its sanctifying influence. Subsequent acquaintance with him confirmed that impression. While at this station he visited us frequently, and manifested a growing interest in spiritual things. During his illness his affection for us appeared strong. I seldom returned from visiting him without an *aloha* to Mrs. G. His relative, who was with him in his last moments, told me that just before his death the dying man exhorted the other to give his heart to Christ and lean truly upon him. Deborah says he never complained to his visitors of his pains and sufferings, but that he often spoke to them of Christ, and said he was resting on him. Few, very few, have I known, who appeared to me to give more decisive evidence of being united to Christ, than this poor, illiterate, blind native has given. Owing to his peculiar circumstances, he was never publicly numbered with the disciples of Christ on earth; but we feel a delightful assurance that he now joins in the anthems of the church triumphant.

Kaani is anxious to be baptised. He finds, by reading the Acts, that this is an ordinance observed by the disciples of Christ. He seems to have some true knowledge of himself.

23. Palaoa remembers a conversation I had with her in March, and speaks of it with pleasure. To-day she repeated a text, from which I lately preached, "Lord, if thou wilt, thou canst make me clean," and spoke of the discourse with tears of joy. Thus I am cheered with the hope, that some of the seed I am sowing falls on good ground. Naturally she is retiring, but on this subject she is animated and eloquent. I always feel refreshed by her conversation.

24. Hawea says she is sometimes unable to sleep, she is so occupied in thinking of the goodness of God.

Kaluakaihaku asked me the meaning of John iv, 14: "But whosoever drinketh of the water that I shall give him," &c. I told her the thirst here spoken of was for spiritual joys. She said, "Thus it is with my heart now. Formerly I desired other things."

26. An aged female came to-day with half a dollar to purchase a copy of the gospels printed in America. When she had received the book, she manifested her delight with the simplicity and ardor of a little child.

28. Five persons called to see us. One of them asked the meaning of Mark vii, 1-9. I expounded the passage, and they appeared to understand that external observances are of no avail in the sight of God, without the homage of the heart.

May 6. Haapu, an interesting old man, expressed his gratitude that he is able to understand a little of God's word.

8. Those who have never been familiar with a people just emerging from the deep-

est ignorance, can scarcely imagine what childish cases are often proposed for solution. An incident related to me by Maria, will illustrate this matter. When the natives go in quest of sandal wood, they lay aside their kapas, to prevent them from being torn, and wear their maros only. This female on one occasion inquired, whether they prayed to God when about their work. They said, No, that they were afraid to pray without their kapas, lest God should be angry. Hundreds of cases, as simple as this, are proposed to us.

21. Deborah told me this morning, that she never before saw so much feeling on the subject of religion, nor had she felt such a desire to converse with her neighbors on this subject. We hear that she has spent whole days in this employment.

24. Amelia breakfasted with us. Whilst at the table, she inquired concerning the cloud and the pillar of fire, which guided the children of Israel to the land of promise. When we had retired from the table, she took up the book in which the leading points of this transaction are published, and continued her inquiries. After I had answered her questions, I told her the word of God was to believers as sure and as constant a guide, as the cloud and the fire were to the Israelites. The thought seemed to be new and deeply interesting, so much so that she wept at the thought of God's goodness in providing such a guide.

Juliana Chapin says her heart is joyful, because so many came to inquire after the way of salvation. She paused a moment, and her tears flowed freely. She rejoiced that numbers appeared really to repent and believe. Their conduct and conversation, she observed, were quite different from what they formerly were.

July 18. Five persons were admitted to church-fellowship, and joined in celebrating the death of Christ. Nine persons were propounded, among whom were John Hopu, Kaani, Palaoa, Kaluakaihaku, and Hawea, all mentioned in the preceding extracts. The remaining four are persons of considerable influence on this island.

21. Saw several natives of islands south of the equator. Most of them are said to be from Wallace's island. Their language bears a striking affinity to that of the Hawaiians. Many words are precisely the same in both languages. Their mutilated, tattooed bodies testify that they serve cruel gods. Several of them had lost the little finger, said to have been cut off in token of love for deceased chiefs. One of them, who is himself styled a chief, had a mark resembling the scar of a burn on each cheek bone. They are said to have been cannibals. This has greatly affected Deborah. She even wishes to go and live among them, that she may tell them about the true God. She says when we were

urging her and others of her people to pray that the gospel might be preached to all mankind, she used to think that all had already heard and received the word of God, and that the Hawaiians had obtained it last of all; but now she sees it is not so. These strange islanders came here in a native vessel, navigated by a foreigner, but commanded by a native of the Sandwich Islands. He seems to have brought them with kind intentions; hoping, by humane conduct towards these, to conciliate their countrymen, and thereby facilitate his intercourse with them. We trust their visit may prove a blessing to themselves and their countrymen.

## Choctaws.

### BRIEF STATEMENT RESPECTING THE SCHOOLS.

THE reports of the schools connected with the Choctaw mission for the year ending July 1, 1831, made by the teachers at the several stations furnish the particulars for the following summary view given in the annual report.

At Elliot the whole number of scholars is 44, at Mayhew 64, at Hebron, 37, at Hikashubaha 10, at Yoknokchaya 28, at Goshen 29, at Emmaus 23; amounting to 235 in all. Of these, 144 were boys, and 91 girls; 112 full Choctaws and 109 mixed; 154 were boarded at the expense of the mission; 39 were new scholars; 86 read in the New Testament; 75 others in any English book; 37 in Choctaw only; 165 in English and Choctaw; 74 studied geography; 63 arithmetic; 148 wrote; 16 composed in Choctaw; 49 in English, and 24 in both languages. If the school at Juzon's, from which no report has been received, were added, the whole number of scholars in the mission schools would probably be about 250.

Besides these, schools have been taught to some extent among the adult Choctaws, considerable numbers of whom have learned to read the Choctaw books with ease. Some of these have been taught by the missionaries, and others by Choctaws previously instructed; but no detailed report of them has been received. Both the proficiency and the conduct of the scholars have been good.

Sabbath schools have been taught at all the stations, and in some instances attended by adults from the neighborhood. Fifteen of the scholars at Mayhew belong to a Bible class, in connection with the mission family. At Goshen 5,055 verses of Scripture in English, 1,614 in Choctaw, with 208 verses of English hymns, and 187 of Choctaw, besides numerous lessons in catechisms, were committed to memory by the scholars in the Sabbath school.

EXTRACTS FROM A LETTER OF MR. CUSHMAN, DATED AT HEBRON, JULY 31ST, 1831.

*Effects of the Gospel on the People.*

As the Christian portion of the Choctaws are expected soon to go to their new country west of the Mississippi, it seems proper for the missionaries to take a review of what they have been enabled to effect for the benefit of the people.

The people of this clan expect to remove over the Mississippi the ensuing autumn. Our labors at this place, as missionaries, must then necessarily cease. It may, therefore, be proper to give a short history of the establishment. It was commenced on the 15th of October, 1827; at which time the place was an unbroken wilderness, as well in a moral as in a natural point of view. The inhabitants of this clan were notorious for their moral degradation and heathenish practices. It was thought impossible to introduce a missionary among them, such was their wickedness, and such their prejudice. But by an overruling Providence the Captain or headman gave me an invitation to settle in his clan. All the people then, except the captain, who wore pantaloons, dressed in the Indian costume, and but very few of them had ever heard the gospel. Their time was spent in idleness or the most demoralizing amusements. Only a few of the men labored at all, as this was a disgrace to the sex. The most of them were extremely poor and wretched. We opened a school in our dwelling-house on the 15th of January, 1828, and began as opportunity offered to tell them their moral condition as sinners, but redeemed by the blood of the Son of God. Nothing very favorable was seen, with regard to impression made by divine truth, till the following summer, when one or two manifested a concern for the welfare of their souls. In the fall of that year, at a meeting of the people to build a blacksmith's shop, one man stood up and proclaimed his belief in the gospel, his entire renunciation of his former practices, and his determination to become a Christian. During the following winter serious impressions became pretty general: but in the spring there appeared to be a great declension. Sometime in May we opened a Sabbath school embracing adults as well as children. On the first Sabbath that the school met, religious concern was seen to be pretty general. On the following Sabbath a large number assembled and the interest in gospel truth was such that the day was spent in exhortation, singing, and prayer. Some few came forward anxiously inquiring what they should do to be saved. This state of

feeling appeared to increase till the influences of the Holy Spirit seemed like a mighty wind, making every thing bend before it. Almost every heart appeared affected. Several months passed on, witnessing this propitious state of things. Meetings were numerous attended, and the number of inquirers was fast increasing every meeting.

This happy state of feeling continued with very little abatement till the next spring, at which time their political troubles came upon them, and seemed greatly to stop the blessed work. From that time to the present there has been no general religious excitement. Still, some cases of hopeful conversion have occurred, so that about every communion new accessions have been made to the church. Of this clan, who belong to this congregation, there are now in good standing in the church 51 natives, six being under suspension for unchristian conduct. Our Sabbath meetings are well attended, generally by eighty or a hundred adults. Their Indian costume is almost entirely laid aside. They appear cleanly and decent, and the meetings are observed with good order and decorum. Nearly all the children in the neighborhood over six years of age can read with ease the Choctaw translations, and a number of them can read well in both Choctaw and English. A number also can write a legible hand. Nearly all the adult females have learned to make shirts and pantaloons, &c.; and a number also have learned to knit. A number of adults of both sexes have learned to read. Public opinion is now in favor of industry and the idle lazy man is disgraced. Their former heathen amusements are entirely laid aside. They are not known in this vicinity. A few, however, occasionally get intoxicated.

Communications of a later date present a lamentable picture of this clan. Intoxicating liquors have been introduced in large quantities, and urged upon the people, great numbers of whom have been induced to drink. Many of the church members have become victims of the temptation, filling the hearts of the missionaries with disappointment and grief. It is a subject for deep regret, that a people just beginning to emerge from their moral and intellectual darkness, having a strong propensity to intemperance, should be subjected, at the very crisis of their reformation, to such a trial as is now brought upon the Choctaws by the overthrow of their own government, and the consequent removal of all restraints on the introduction and use of intoxicating liquors, and by the agitation and distress which they feel in view of being forced to leave their home and country.



LETTER OF MRS. ALLEN, DATED AT ELIOT, SEPT. 4, 1831.

*Notice of the Death of Mr. Allen.*

In the Herald for October, p. 334, the death of Mr. Allen was mentioned. The bereaved widow has given the following particulars respecting his last sickness, and the feelings which he manifested, and the comforts by which he was sustained, in view of the completion of his earthly labors.

My dear husband's sickness was short and very distressing. He was taken with the disease on Saturday, and the next Friday morning at 5 o'clock, (Aug. 19,) he was joyfully released from sin and suffering. His disease was a bilious fever. For sometime before his sickness he seemed to be in great haste to finish the work which his heavenly Father had given him to do. He lived near to the throne of grace, and appeared to enjoy uncommon freedom in communing with the Father of spirits. The thought sometimes occurred to me, that perhaps he was soon to enter his heavenly rest. But I rather clung to the hope that God was preparing him for great usefulness on earth. But it was the holy pleasure of Him whose ways are not as ours to call him home, that he might render him higher and holier service; and it becomes me quietly to submit to his holy will.

Mr. Allen was able to converse but little during his sickness. It was with much difficulty that he could express what he wished. On Monday he seemed to take a view of his past life, appeared deeply humbled under a sense of sin, but tranquil in view of death. He exclaimed, "Oh! there are so many sins of omission, I need a Savior as much as the thief on the cross." As his fever increased he grew delirious, but at intervals enjoyed his reason, and seemed anxious to leave his dying message. He attempted many times to speak, but his strength failed before he could utter many words. His death was peaceful. He was able to speak but a few moments before his spirit departed.

## Arkansas Cherokees.

EXTRACTS FROM A LETTER OF DR. PALMER, DATED AUG. 25, 1831.

*The School.*

Our school was kept up till the 10th of July, when it became expedient to vacate it. About twenty children, including our three Osage girls, boarded in our house, and seven or eight more attended school from the neighborhood. The school has been in every respect interesting. The

scholars have been steady at school, and with but one or two exceptions, have advanced rapidly in useful learning. They all became fond of the school; and those that were old enough to think felt it to be a privilege to attend it. One poor widow, too poor to pay anything for the board of her children, moved her family near to the schoolhouse that she might send her children, seven or eight in number, to school daily. Their plan was, to take little jobs of work to procure food for themselves and mother, while they attended school. We feel much interested in this family and the more so as the children are promising and well-behaved.

The engagement on the part of the Cherokees, to pay for the board of the children in our family was well fulfilled by most, but some have been negligent. Notwithstanding, by the favor of God, we have been enabled to get along remarkably well. The Lord has blessed us in our temporal affairs, for some months past, greatly, for which we desire to be thankful. Our school will be opened again, we expect, in two or three weeks.

We have had quite a healthy season thus far, and my time has been comparatively little broken. Mrs. Palmer's health has suffered much for some months past.

I would here mention it with gratitude to the wise and good Disposer of events, that the oldest Osage girl, now a young woman, that would not be separated from us, when we left Union, is a great help to Mrs. P. She is an excellent girl, well acquainted with the whole round of domestic business, industrious, virtuous, trusty, and entirely satisfied with her situation, and very much attached to us. When Mrs. P. is unwell she expresses great concern, and waits upon her with all the tenderness of a good child. Her attachment to our family and peculiar affection for Mrs. P. is truly affecting. These Osage children are acceptable to the Cherokees, and are promising children, because they are perfectly under our control, far beyond the reach of the influence of their ignorant and heathenish friends.

*Temperance—Religious Attention among the People.*

It was mentioned at p. 320, that the missionaries were much animated with the hope that God was about to visit the Arkansas Cherokees in mercy. Some account of the character and progress of the work are here given by Dr. Palmer.

Our temperance society is making gradual, and I trust, sure progress. The opposition is not very formidable. The female society for the promotion of temperance and other virtues is in a flourishing condition. The members are doing very com-

mendably in procuring means to purchase a library. This society operates in many ways for good.

In my former communications it will be remembered that I noticed a wakeful attention among our people to the preached gospel. I can now state with thankfulness to God, that this good appearance has been followed by a very interesting revival of religion. The revival seems to have commenced with the first meeting of the temperance society; at least the first instance of deep conviction occurred then. The individual was a connection in the family of David and Catharine Brown. When he came forward in presence of the congregation to subscribe to the constitution of the society, it was noticed that he appeared affected, looked pale, and even trembled; and though a good penman in the Cherokee character, another person was obliged to enter his name on the list. He remarked something like this, "You all know my weakness, and my former habit. I now renounce this habit. I want you all to help me. I hope you will never again see me lying drunk." He states that his publicly and solemnly renouncing this one sin impressed his mind deeply with a sense of all his sins, and the unspeakable importance of renouncing them all. Some months afterward he obtained a sense of his acceptance with God through Jesus Christ our Lord, and has lately made a profession of his faith. He is a man of character and influence, and has acted as judge in this district for some months past, and is now appointed one of the counselors of the nation. He is very helpful in our prayer meetings, and often affecting in his exhortations.

The revival in our neighborhood became manifest at the opening of the spring. Every week new cases of conviction occurred, and new cases of deliverance from the bondage of sin. The revival is peculiarly interesting to our feelings and hopes, as nearly all the converts are from the first classes of society around us, leading men, heads of families, and young men of promising talents. By an arrangement made by brethren Washburn, Vaill, and Montgomery, last spring, a three days meeting was appointed in our neighborhood, to commence on the 15th of July. It was manifestly ordered in divine providence for good. The Cherokees made all the preparation necessary, built a shelter to secure the congregation from the sun and rain, and provided a common table for all that might attend. The bread and meat previously cooked in the simplest manner, at meal times, were set along on the table in large dishes, to be helped to all in their hands. It was a very interesting sight to see a long table spread under a temporary shed, in this simple style, surrounded by seventy or eighty persons, old and young, male and female, Indians and white people,

exhibiting the different grades of civilization, all peaceably and orderly partaking of humble yet wholesome refreshment together. It put me in mind of the company that sat down by fifties on the grass, and were fed with the five loaves and two fishes. The company that attended would number perhaps three or four hundred. Many came from the adjoining white settlements. The white people expressed much surprise at the good order, decency, and piety of the Indians, which they saw at the meeting.

The meeting commenced on Friday, and it was soon discovered that the power of the Spirit was in our midst, by the intense and solemn attention to the preaching of the word. On the Sabbath we had such a display of the presence of the Spirit, as I had never expected to see on earth. It seemed to me there was one continued overwhelming stream of light from heaven poured down upon the congregation all day. Before the administration of the Lord's supper, five Cherokee persons, four men and one woman, having been previously examined and propounded, were received into the church, all of whom are heads of families, and of respectable standing in the nation. In the evening the anxious were invited to come forward to the front seats, that special prayer might be offered for them, and that they might receive suitable instruction. The front seats were immediately occupied by near forty persons, of all classes, from the old tottering grey-headed Indian, down to the children of our schools, and for a time we were all drowned in tears, while we gave way to the sobs and deep heart groans of the convicted and penitent. Here among others, were seen a number of prodigal sons, who had strayed far away from their father's house into this strange land, and had wasted their substance in riotous living, now come to themselves, and sitting in their right mind at the feet of Jesus. Here too were seen, in this company of mourners, a number of the bravest warriors of former times, embracing each other, and for some time too deeply affected to give utterance to their feelings. The scene was overwhelming, yet there was no confusion. All wept, and some wept aloud, but no wild shrieks, nor signs of voluntary delirium, or mental derangement. On Monday morning the meeting was closed, and all seemed to leave the consecrated spot with deep reluctance.

The whole amount of good resulting from this very solemn meeting can only be known in eternity. Numbers seem to have received their first impressions at this meeting, and those who were awakened before, had their convictions much deepened. I do not know of any one who obtained a hope during the meeting. Since the meeting the revival has continued and been increasing, and numbers give most

satisfactory evidence of having been changed. We hope the revival will be extended through the nation. No doubt the faithful preaching of the gospel in any part of the nation would be immediately followed by the outpouring of the Spirit in that place. The harvest is ripe, but the laborers are few. I regret the time I shall be employed in the school, but now I have no alternative, and it would not be expedient nor desirable to relinquish that part of our labors.

## Maumee.

### EXTRACTS FROM LETTERS OF MR. VAN TASSEL.

THE situation and prospects of some of the small remnants of Indian tribes, settled on reservations in the northwest part of the state of Ohio, may be learned from the following communications. The first is dated June 10.

#### *Opening of a School among the Shawnees.*

I have of late spent most of my time among the Indians that are scattered in this wilderness, and I have seen the fruits of human depravity exhibited in a great variety of ways. I have also seen wretchedness and poverty enough. The Indians are generally debased by their intercourse with a certain class of whites, who get their living, such as it is, out of the Indians; and they are impoverished by the free use of ardent spirits which is constantly brought among them. Consequently with the most faithful and diligent efforts their progress toward civilization and Christianity must be slow.

I have visited the Shawnees residing at Wauppaughkannetta, about seventy miles south of us. They have frequently urged us to go and establish a school among them. Last winter they requested us to send them a teacher and promised they would board her, and support their own children. Miss Newell offered to go. The other members of the family felt so much the importance of their having a school, and that without delay, that we concluded to take Miss Newell through the wilderness on horse-back, for there is no road, except an Indian trail. I preached to the Shawnees, and laid before them the subject of the school. They gave good attention, and said they were glad to have an opportunity to educate their children. The Indians here are settled on their farms, and live so sparse that very few can be benefitted. They are very anxious to have a boarding school established in the centre of their reserve, which is twelve miles square. Several societies or congregations towards the south part of the state have offered their united efforts in support

of one. I believe it yet will be accomplished. Miss Newell has commenced a small school.

#### *Council for effecting their Removal.*

The prospect of doing good at this place was soon after blighted by an attempt to purchase their land, and induce the Indians to remove to a country west of the Mississippi river. The agent, who was commissioned to conduct this negotiation, after rehearsing to the Shawnees the fate of the Cherokees, and stating that these were the last proposals the government of the United States would ever make to them, and presenting various other motives, at last obtained their assent to the proposed treaty. Miss Newell, who was present at the council, and witnessed all the proceedings, gives the following account of the distressing despondency manifested by the headmen. The date is June 29.

One of the chiefs said it was a tough, hard case, to give his people up to come under state laws without being permitted to vote, or having their civil oaths regarded before a magistrate; it would be as bad as to give themselves up to have their throats cut: for he could easily conceive of their being driven to desperation, and immediately committing outrage that would bring them to the gallows; and it was a tough, hard case, to decide to go; but as there was no alternative, they had better be reconciled to go. I believe they have tried to keep up each other's spirits, and exhort each other to unanimity of feeling upon the subject. Their minds appear constantly to be in a state of excitement. Oh! that they might like their brethren at the south, be directed by the Holy Spirit to seek that rest which remaineth for the people of God. All business seems to be suspended, and they act as we might expect them to, if the final day of doom had come.

The old mensat in council, looking each other in the face, and mourning over their fate from Monday morning until Tuesday night. They sat and talked all night long, and parted with no better state of feeling than when they came together. They think their prospect of earthly good is blasted forever. They say they have nothing to hope for here, or beyond the Mississippi either. They had thought for years past, that there would be no hope for them; only by their conduct pleasing the white people so well, that they would not wish them to move away. This they had endeavored to do, had made up their minds to encourage schools, attend to agriculture, and examine the religion of the bible; but they now saw it would all be in vain. Those Indians that had learning, and had

received the religion of white people, were all hated and despised alike, and were now invited to take up their lot together. They said the president had offered to build them schoolhouses and a meetinghouse beyond the Mississippi; but if they went, they should abandon the whole, build their own council house, and worship the great spirit in their own way.

#### *Labors among the Ottawas.*

In the same tour we visited a party of the Ottawas, who were settled on the Blanchard's fork of the Maumee, about forty miles south of us. Here we spent two Sabbaths, and were much gratified, and encouraged respecting this party. On account of their distance from us, and the weak state of the mission, very little has been done for them. They expressed a wish that we would send some person here to teach them to cultivate their land, and set up a little school to instruct their children. They say they dislike to send them so far from home. We have only two at the station from here, and one of these is now gone home. On the whole, respecting this and the clan that live near the station we feel greatly encouraged. These taken together, compose nearly half the Ottawas in this vicinity. These have not taken a decided and open stand in favor of the school, because they fear those who live at the mouth of the Maumee. The French Catholics are settled among the latter, and are very bitter enemies to the school, and opposed to all improvement. The chiefs here said, that if the others would use nothing but their tongues, they would not regard it, but they would not hesitate to use the tomahawk.

Under date of Sept. 29th, Mr. Van Tassel proceeds to state what improvement he had observed among the Indians near the station.

From what little I had labored among the Indians since last spring, we felt encouraged to hope that something might be effected. Two clans, including nearly half the Ottawas in this vicinity, had begun to see and feel the importance of educating their children, and had come to the decision that they would turn their attention more to the cultivation of the soil. They had obtained farming utensils, and actually made arrangements to put in a crop of wheat this fall. They have now more corn, potatoes, beans, and other vegetables than they have ever raised in any season before. Temperance was gaining some ground among them, and their minds were in some measure better prepared to receive moral instruction.

But after the negotiation with the Shawnees had been completed, overtures of a similar char-

acter were made by the same agent to the Ottawas. At the first council of the Indians held for this purpose, they appeared determined to retain their land and remain where they were, and decidedly refused the offers made them. Another council was, however, called, and after having been continued a number of days, a portion of the Indians were induced to assemble in general council on the Sabbath, and sign a treaty, by which they sold all their land in Ohio. Many protested against the treaty, but without effect.

At the time of the treaty, they prevailed on about half of those at Blanchard's Fork and a small party on the Oglaze to go west of the Mississippi; in all about fifty men. The others refused to go, and will probably remain here for the present. I have been among them some since the treaty; and since they have had time to reflect upon what they have done, they appear to be very much cast down. What is in reserve for the poor Indians we cannot now foresee. But when I reflect that God is just, I tremble in view of those awful judgments that must await our beloved country. Since the treaty, some of the Indians have said they will never leave this country; if they can find no place to stay, they will spend the rest of their days in walking up and down the Maumee, mourning over the wretched state of their people. Some have said they would place themselves under our protection, and stay by us as long as we remain.

We have received one new scholar since the treaty. He is a chief's son, about four years old. The school now numbers 13 Indian children and five whites; the last pay for their board and tuition. Three of mixed blood and one full Indian have been absent some time. We do not expect they will return.

Since the commotion, we have been hesitating what course to take as to the future operations of this mission. To disband and say to these children, some of whom are very promising, return back to the forest, would be truly painful. But to continue a small school, when the door to future and more extensive usefulness is closed, we could not conceive to be the path that duty required. Since, however, the greater part of the Indians are disposed to remain, we have concluded to wait till we can ascertain more clearly what course Providence will direct.

Since the treaty, we have been making renewed and more vigorous efforts, in conjunction with some influential men in the country to induce the traders, if possible, to discontinue the traffic in ardent spirits entirely. But we have not succeeded. They have all, however, gone so far as to say, that they would not sell directly or indirectly to the Indians.



## Proceedings of other Societies.

### FOREIGN.

#### CHURCH MISSIONARY SOCIETY.

##### *Mission in Abyssinia.*

THE Report of the Society for the past year gives a very encouraging view of this mission.

In Abyssinia, through the gracious providence of God, the obstacles which impeded the entrance of the missionaries have been removed; and there is reason to hope that a great and effectual door is opened to them. They have been received by Sebagadis, the Ras of Tigre, with the greatest kindness; and, to their great joy, found their friend Girgis, with whom they first became acquainted in Egypt, and to whom they were instrumental in imparting the knowledge of divine truth, continuing steadfast in the faith. Mr. Gobat, at the date of their last communications, was at Gondar, in Amhara; and Mr. Kugler at Quila, in the province of Tigre. Mr. Gobat was shortly expected to join Mr. Kugler: and they considered it desirable to fix on Adowah as their place of residence, to which proposal Sebagadis had given his consent. Apprehensions were entertained of the breaking out of hostilities between Amhara and Tigre; but Girgis had been deputed by the government to proceed to Amhara, for the purpose of negotiating for peace.

From the preceding statement of the proceedings of our two missionaries, the members of the society will observe with what an unexpected degree of facility they have been enabled to prosecute their labors thus far in Abyssinia, and with what a fair prospect of security they may be expected to remain in the country, even if troubles should for a season break out. The Committee cannot reflect on all these circumstances without recording their opinion on this new instance of encouragement given to waiting and persevering faith. At one period, the delays and difficulties of this branch of the Mediterranean mission were such as to excite much uneasiness, and even a serious apprehension that it might become requisite to abandon the prosecution of this enterprise into Abyssinia. The members of the society will doubtless share the joy of the Committee, in contemplating the good hand of our God upon us, in finally opening the way, and enabling his servants freely to distribute the scriptures which had been in the meanwhile preparing for their hands, and to speak and preach in regions so remote, and so rarely visited, with a ready utterance of the native language. The time thus employed by our two missionaries, during a period of three years' travelling in Egypt and the Holy Land, has not been spent in vain. An interval of this length, had it been passed in irresolute or desultory measures, would have been indeed a burden upon the society; but the minds of the missionaries were always bent on their main purpose; they were familiarizing themselves, through the medium of a few Abyssinians, with the opinions,

customs, and language of the country; and they have thus at length, and at once, laid their hand to the work with the greatest advantage, in the very heart of the nation.

When we look back through the period of the last three centuries, and survey, in the Portuguese settlements, and Jesuit missions sent out to Abyssinia, a series of events, marked chiefly by commercial cupidity, political ambition, and ecclesiastical tyranny—when to this we add a retrospect of events which, since rather more than half a century, have faintly connected the name of Abyssinia with England, and have gratified literary men with a knowledge of the sources of the Nile—our hearts will be raised to incomparably nobler hopes, when we consider that, during the last two years, the British and Foreign Bible Society has become possessed of the entire Bible in the Abyssinian language—that of this it has already printed the New Testament—and that the Church Missionary Society has its laborers now actually in the midst of the Abyssinian churches. What may we not expect from this eastern side of Africa, should it please the Head of the Church to revive his blessed work in those regions, and remember his ancient mercies on their behalf?

##### *North Africa.*

In reference to North Africa, grounds of hope and encouragement are now opening before the church of Christ, to which the Committee feel it their duty strongly to direct public attention. During the last two years, through the intervention of the American consul at that regency, the four gospels and the book of Genesis have been translated, by a native, into the Berber language, which is spoken by the inhabitants of that region. Partial vocabularies of this and of other dialects of Africa have been, from time to time, collected by various enterprising English travellers; who have, most of them, paid the forfeit of their lives, in consequence of perils encountered, or hardships endured, in that unfriendly climate. It is not known, however, that any books have been written in the above-mentioned dialect, or that the language has been at any time reduced systematically to writing. Difficulties may, consequently, be expected to be met with in this first attempt; yet we cannot account it a strong or presumptuous statement, to say, that in this version we possess a key, which, by the blessing of God, may serve to open, most extensively, regions which till now have been considered inaccessible. Simultaneously with this, the downfall of the Mohammedan military domination, or rather piratical despotism, at Algiers, may be regarded as an important movement in the course of Providence. Access will thus be facilitated, under the protection of a friendly European power.

While it was as yet only partially known that the scriptures were thus translating at Algiers, it had been suggested to the Committee by Mr. Jowett, previous to his third departure for Malta, to attempt the commencement of a mission on the north coast of Africa; and they had been induced, by his representations, to sanction his visiting Basle, with a view to the selec-

tion of two competent laborers in that field. The proposal was met with the greatest frankness and cordiality by the Committee at Basle. In the mean time, however, of the two young men set apart for this work, one became dangerously ill; and the other—as the attack on Algiers rendered missionary attempts for the present impracticable there—was assigned to another station: nor is it now in the power of the society, its funds and other circumstances considered, to decide on any immediate steps in favor of such a plan.

#### AMERICAN EPISCOPAL MISSIONARY SOCIETY.

##### *Mission in Greece.*

**THE** Periodical Missionary Paper of this society for September contains an interesting letter from Messrs. Robertson and Hill, dated Athens May 7th, from which the following extracts are made, describing the condition and prospects of the mission.

The favor of the people at large is ours. The clergy generally seem friendly. Every where we meet with civility, and facilities are often afforded us by those who are in office. Upon our first arrival all our furniture and other effects were lauded without duties. Since then, Mr. Bingham has arrived with our presses and other articles, for which we had sent—still no duties were required. Mr. Hill had occasion to go for two days to Smyrna, on business. On his return, the usual week's quarantine was nearly one half lessened. We could almost grow vain with the compliments which we continually hear repeated from every quarter, and from all classes, in regard to our native land, its liberty, education, civilization, and above all, its disinterested love for Greece.\* Rev. Mr. Leever, of the British and Foreign Bible Society, with whom we have had some days of delightful intercourse here, as he took this in his way on his tour for the distribution of the scriptures, remarked, "Why, what a name you Americans have got for yourselves in Greece! Every where I hear you spoken of with favor." The Rev. Mr. Jetter also, of the Church Missionary Society, formerly a missionary in India, says, he is fully persuaded that Providence has opened the door to his people, especially to the Americans, and that American Episcopalians are they whose labors will most probably be crowned with success. On our first arrival at Syra, the first government officers whom we saw, and who kindly conducted us to Dr. Korck's residence, insisted upon our taking his house in the way, that he might introduce us to his family, and furnish us refreshments. The governor who ruled Tenos at our arrival, but who was appointed to another office shortly after, was at our rooms everyday or two, after we had got a little settled, and exhibited the most friendly disposition. His successor, and also the judges and other offi-

\*The Galaxidiot captain who brought us to the Piræus, hired our mules at a very low price, and offered any services in his power, without recompense, saying, "the Americans are our brothers they love liberty and the Greeks."

cers, together with many of the leading families, interchange visits with us, and with some we are quite on terms of intimacy.

When we first heard of the suppression of the Apollo,\* we felt a degree of apprehension as to our own presses. Those of our more intimate friends, however, of whom we made any inquiries, always assured us that, as we had nothing to do with politics, we should meet with no opposition. Subsequent experience has proved that they were right. The whole establishment was landed upon its arrival, not only without any hindrance, but as we have said, no duties charged. The presses have since been set up, and instead of any molestation, there is a general expression of satisfaction. One of the parish priests wished to be employed in setting types. The members of the principal families send from day to day requests to be permitted to visit the premises, as the greater part of them have never seen a printing establishment. The general government, we have ascertained, knew of the expectation of the presses and of their arrival. Though we have acted upon the principle we originally adopted, of soliciting no favors, and asking no permission of government, but simply to come in under sanction of the constitution, and to go on with our work with as little bustle, but as much energy as possible, we thought it well not to appear to seek concealment. We therefore, in casual conversation with the governor of the island, even before their arrival, spoke occasionally of our presses, and of the description of books which we designed to publish. On one occasion the governor himself offered to correct the style of a little work which we thought of having translated. It was through him undoubtedly, that notice was given of our presses to the president, and sufficient time has elapsed for an interference, if such were intended without any provocation from the nature of our publications.

As to the fear of an interruption of our operations from any existing or approaching civil dissensions, it is to be recollected that Greece is so situated, that it is scarcely possible for the whole country to be in tumult at once. During all the horrors of the revolution, there were always a number of places of security and repose. Nothing like what has been, need, under any circumstances, to be apprehended. A struggle by force of arms between the president's forces and the mass of the people, could not be of long continuance. And that we feel tranquil, even now that insurrections in the Morea are taking place, and some blood has been shed, is evident from the fact, that we have left our families in Tenos, with the expectation of being absent at least a month. Mrs. King and Mrs. Robertson, are even without any male protector beneath their roof. We really believe the Greeks, from all that we can observe, to be even less inclined than most other nations to acts of violence and outrage. Robbery is an exceedingly rare thing, and other crimes appear less prevalent than is usually the case where temptations are presented to fallen man. Wherever you move you receive a civil salutation from those you meet, and the common appellation of those of the laboring classes to one another, is 'brother.'

\*A political Gazette published at the seat of government.

It is well known to the society, that we have from the first, looked forward to Athens as the locality where we should establish ourselves, as early as circumstances would permit. The reasons for this we need hardly state anew. Its central situation in regard to the whole Greek population out of Asia, its facilities of communication, its salubrity, the fact that it will be the resort of many foreigners, through whom we can often extend our influence and operations to a distance; and the residence of some who will be glad to have opportunities of Protestant worship for their families, and thus increase the reasons for maintaining the regular use of our service, without causing jealousies, together with other circumstances, render Athens, beyond all doubt, the best possible missionary station, especially to those who are provided with presses. The population, now beginning to return to their ruined dwellings, is already upwards of 6,000 Greeks, and in a year or two, it will probably more than double that number. We should have made our visit here at an earlier period, but until lately, the large number of Turks who still remained, made it doubtful whether we could do so with safety. All have now retired, except two or three hundred, who are kept in strict order by their own authorities. Hardly half a dozen houses were spared in the general destruction of the city, and not so many have been yet rebuilt. We have been so fortunate as to procure a single room in one of the best, newly, but rudely constructed. Our trunks form our whole furniture, and answer in turn for chairs, tables, and bedsteads. It is indeed a heart-rending spectacle to walk through the streets, half choked up with ruins, and view the desolation which on every side presents itself, or to look down, as we did a few days since, from the summit of the Parthenon, upon the entire scene of destruction below. Yet here also we find the same anxious thirst for education which seems generally to characterize the Greeks. Their poverty allows few to purchase, but they every where gladly accept books and tracts. Dr. Korck has sent on a quantity of tracts and Testaments to a shopkeeper here, to sell on commission; and another shopkeeper has bought a quantity of New Testaments to sell on his own account. We were in the shop of the former a few days since, when a priest came in with a soldier, and called for an Alphabetarian, one of the Malta books for reading and spelling, which he proposed to buy for him, that he might learn to read. He began to point out to him the nature of its contents and their value, when the soldier inquired, does it contain the gospel? The priest showed him that it had passages from the gospel, and told him that he would do well to buy a gospel for himself. Mr. King commenced a school about a fortnight ago, and has already a hundred scholars. We intend to open another for girls next week, and have no doubt of its being immediately filled up. We have kind and intelligent friends here, who take much interest in our proceedings. An Athenian gentleman, who married the sister of "the Maid of Athens," and with whom Mr. Robertson formed an acquaintance on his former visit, is of much service to us in forwarding our plans. He says he is very anxious to have us come, that he may have the occasional society of pious persons of intelligence. Both he and the Russian consul, another kind friend, and much interested in our work, and who, moreover, has

great influence with the bey, assures us that our presses will be perfectly secure here. It was only yesterday that the bey called upon him, as he is frequently in the habit of doing, when he mentioned us to him, and the bey expressed himself in a favorable manner. The Austrian consul also, an old resident of Greece, gives us the same assurance. The result of all our investigations since we have been here, therefore, is to remove our establishment from Tenos to Athens, as early as possible. For this purpose, however, some previous arrangements will be necessary. We have, in the first place, to secure lodgings for our families, no easy matter in a place like this. At present, indeed, we know of but one house that would accommodate us all, and that is the one in which we now are. This is still far from being completed, and there is nothing like finish about it. Paint is out of the question in any part of it. You may almost thrust your finger between the boards of the floor; and the window shutters (glass there is not) will never exclude the daylight.

We never lose sight of the principle, approved by ourselves and enjoined upon us by our instructions, by no means to attempt proselytizing. And here our profession as Episcopalians, as in other respects, gives us a very decided advantage. We tell them plainly, that we recognise them as an apostolic church, and should be sorry to see the integrity of their church violated; that our object is to diffuse light around us, and not to form any new sect; that our church planted originally by an apostle, or at least in apostolic times, in Great Britain, has the same orders of ministry with their own; that we have all suffered from the usurpations and impositions of the church of Rome in times past, but that we hope the day is soon coming, when we shall unite to resist its influence, and also to war together against the errors and abominations of heathenism and Mohammedanism. With men as enlightened as professor Theophilus, we sometimes say, "Your church is like a vessel too deeply laden. Besides the precious truths of Christianity, it is burdened with many superstitions, the gradual accumulation of ages of ignorance and slavery. Unless these are swept away, the ship must sink. We are anxious to aid in preventing this. Look at France and Italy. You know full well, that by far the larger portion of enlightened men in these countries have been driven by the superstitions of their church into infidelity. You see also, that such is becoming the case with the youth of Greece, in proportion as they receive a more cultivated education. Let us then use every prudent means to avert the threatening evil." We find that our explanations of the state of our church, the nature of our conventions and government—the education, character, labors, and mode of paying its ministers, are usually listened to with great interest.

#### LONDON MISSIONARY SOCIETY.

#### *Present State of the Mission in Madagascar.*

[From the Missionary Chronicle for January.]

The accounts from Madagascar still continue to be of a mixed and chequered character. In regard to the mission itself, they are, in many respects, cheering and encouraging; in relation

to the political state of things in the island, they are of an opposite complexion.

As to the mission, it is gratifying to state, that the native congregation is larger and more attentive than it has been for a considerable time past—that a number of the adults are *stated hearers*—that the prayer-meetings are well attended—that the Malagasse New Testament (which we stated in the last Chronicle to have been printed and put into circulation) has been dispersed, by means of the schools, through a considerable part of the kingdom of Ovah, and even as far as the sea-coast, in several different directions—that, beside the many thousands who have been taught in the mission school, several adults have learned to read it—that it is earnestly sought after and diligently perused, by some who manifest a spirit of inquiry not formerly evinced—that the knowledge and conviction of the truth is silently spreading—that some have openly renounced idolatry and profess Christianity—that the natives who have thus embraced the gospel appear, in a pleasing measure, to understand its doctrines and experience its power—that they zealously exert themselves in imparting the truth to their relatives—that, in some instances, these efforts have been successful—that some of the Christian na-

tives have begun to pray in their families and bring their relatives to the house of God;—to which we may add, that the present Malagasse government has latterly shewn a disposition, not merely to tolerate, but to encourage, education, by distinguishing those youths who make the greatest progress in learning by special marks of favor.

As to the external circumstances of Madagascar itself, we are concerned to state that the more recent accounts are calculated to excite apprehensions of the island becoming the theatre of intestine war, and the kingdom of Ovah, in particular, the scene of hostile aggression by a foreign and formidable enemy. The countenance and patronage given to the ancient idolatry and superstition by the government of Ovah continues unabated.

Let us pray that the apprehended evils may be mercifully averted, and that the promising results, which appear in connection with the mission—at present, indeed, comparatively very limited in their amount, but calculated, nevertheless, to excite gratitude and inspire hope, may be multiplied and extended more and more, as the light which increaseth to the perfect day.

## Miscellaneous.

### RAVAGES OF THE CHOLERA MORBUS IN RUSSIA.

THE following notices of the ravages of this terrible scourge of nations—in addition to those which were given at p. 74—are taken from the official publications of the London and Scottish Missionary Societies. The first is from the last Report of the Scottish Society.

During the past year Astrachan was visited with the cholera morbus, which committed terrible ravages among the inhabitants. Out of a resident population of 40,000, it is calculated that about 6,000 persons died, besides one, or according to some, nearly two thousand persons from the interior of Russia, who were passing the summer at Astrachan, and fled to the towns and villages up the Volga, in the hope of escaping it. Business of every kind was at a stand. The bank suspended its operations. In the hazaar, not a whisper was to be heard, and scarcely a face to be seen. Even the tipping-houses were abandoned, and a general gloom was spread over the countenances of the few solitary individuals who were to be seen walking along the streets. According to the best accounts, when the disease was at its height, the number of funerals was one day 480, and on another 500. More than a thousand were buried about that time in a large sand-pit for want of graves, which could not be got dug so fast as was required, nor at a rate that the poor could afford to pay for them. On the roads leading to the burial grounds, which are out of the city, scarcely anything was to be seen from morning to night, but funeral processions. During the progress of the distemper, more than sixty Russian officers fell victims to it, among whom were the governor of the city, and the

commander of the fleet. The cholera, early in its progress, entered the mission-house, and cut off Mr. Becker, a German, who was lodged in it, after a short but agonizing illness of six hours. It afterwards attacked Mrs. Glen, with great violence; but, by the blessing of God on the means employed, she was mercifully restored. Of the fugitives who left the city, and who fell victims to it, the greater part met their fate on the Volga. Nearly 10,000, it is said, left the city in great confusion, and being ill provided with food and other necessities, were reduced to indescribable hardships on their passage up the river, as the Kalmucs on its banks would have no intercourse with them. It is said that one or more of the crews of these boats died of the disorder; and none being left to man them, the vessels were at last carried down the stream, with the residue of the dead on board. With such scenes before their eyes, or reported on credible authority, it was almost impossible for the most thoughtless to be altogether unconcerned at the time; yet it is lamentable to state, that no sooner was the danger considered as past, than multitudes returned to their former vicious practices, "like the dog to his vomit, and as the sow that was washed to her wallowing in the mire."

The other, from the pen of Rev. R. Knill, London missionary in Petersburg, and dated July 20, 1831, gives an animated and affecting picture of the appalling calamity, in its operation upon a single family circle.

The dealings of our heavenly Father with me for the last few weeks have been peculiarly solemn! Tears have been my meat day and night. My wife, and myself, and our children and servants have been brought very low, and



two of my darling children are numbered with the dead. These trials came upon us so rapidly, that I was struck dumb! I was overwhelmed! My flesh trembled for fear of his judgments, yet my heart cleaved to him as my God, my Father, and my friend.

My mind is now regaining its tranquillity, and my poor frame is daily recovering strength, and I feel that it would be a relief to write to you. I shall therefore give you a distant view of the scenes through which we have passed.

A little before brother Swan left us we received three hundred roubles from our dear friend J. D. Lewis, Esq. for the express purpose of procuring a summer residence in the country—and thither my wife and children repaired, on Tuesday the 26th of May, O S. I stopped a few days with them now and then, as circumstances permitted, and found it very invigorating after the busy scenes of a long winter.

On Wednesday, the 17th of June, there was great alarm in the city on account of the cholera. It was reported that the city would be shut, and a cordon placed around it. Three families near us immediately returned to town, that they might procure medical aid if needed, &c. My duty was plain, as it regarded myself. I ought to be with my flock; but it was not so plain respecting my family; for it is a serious step to take a family, in full health, into a place, infected with disease. We thought and prayed much on the subject; and, on Thursday evening, I addressed a few friends from these words, "I beseech you, therefore, by the mercies of God, that ye present your bodies a living sacrifice acceptable unto God, which is your reasonable service." We then committed ourselves into his gracious hands, and determined not to be separated from each other, but to go and try to do what we could for the honor of God and the benefit of our suffering fellow-creatures.

Friday the 19th we returned to town. The disease was going on with its ravages; but nothing particular happened among our friends until Wednesday the 24th, when Mrs. Dixon, one of our earliest friends, was attacked, and was soon thought to be dying. I went to see her, and took, as I thought, my last farewell—but she is now recovered.

25. My dear little Joseph was seized with convulsions. These are alarming at all times, but were rendered peculiarly so at present. But this was not enough. God had more in reserve to exercise our faith and patience, and love and resignation. About midnight Mr. Vennig's steward sent us word that he was seized with cholera and intreated us to come to him. We ran—and after consulting for a few minutes what should be done, I hastened for a doctor, and found one who administered immediate assistance and relief. By the prompt assistance afforded to this man his life was preserved. Indeed, in almost every instance where immediate aid could not be procured, the patient died. I remained up all night, to watch, lest the malady might take any sudden change. This, together with the circumstances of my dear suffering child, greatly affected me. But I was not permitted to rest; for early on Friday (26th) a note came from Mrs. Chapman, the excellent mistress of our Lancasterian school, written with her own hand, saying that she was very ill. Our good friends, Mr. Gillebrand and Mrs. Merrieless, immediately went to her, and

procured for her all possible assistance—but, alas! it was all of no avail. This was a dreadful day in St. Petersburg. Among the hundreds of people who were attacked with cholera I never heard of one who recovered. A kind and excellent doctor came home at night and wept like a child—every one whom he had visited that day died under his hands. Dear Mrs. Chapman left a delightful testimony. She rejoiced in God her Savior. On Saturday morning at four she expired. Dear Mrs. Gillebrand took her little orphan daughter to live with them. In the afternoon I performed the funeral service, and, together with the members of the school committee, accompanied the body to the ground expressly appointed for persons who died of cholera. Here the scene was truly awful. Numerous coffins were resting, some on carts and others on the ground, waiting till graves could be dug for them. We procured two men to dig a grave for our friend, and we saw her committed to the dust, in sure and certain hope of a joyful resurrection to eternal life. Little did I then think that her grave would soon be opened to receive one of my sweet boys—but so it came to pass.

About ten in the evening I returned from the funeral, and found my wife unwell. This was Saturday night. My next business was to go in search of a doctor, and happily met with one at home. He ordered bathing, bleeding, &c. This kept me up all night. A dear Christian friend watched with us. It was a good preparation for the pulpit, as far as it respected the subject, but it exhausted my strength. Our morning service was thinly attended. Some were sick, others were watching, and others were afraid to venture out. My text was, "Blessed is that servant whom his Lord, when he cometh, shall find watching." It was my last text; and I have often thought since, that I should never preach again. Monday passed over pretty peacefully; but on Tuesday, the 30th, my little Joseph was seized with symptoms nearly resembling cholera, yet we fondly thought that children were exempt from the malady. The night came on, and the child grew worse. It was a night long to be remembered. It was spent in watching and prayer. The dear little fellow frequently said, "I thirst;" and I believe he never repeated it but I thought of the Redeemer and his agonies, and drew comfort from his dying love. At four the following morning, when the child appeared to be dying, I called my wife into the adjoining room, where our other two boys were sleeping, and we kneeled down together and once more gave up ourselves and our offspring to the Lord, committing in an especial manner the spirit of our Joseph into the Savior's hands. Ah! dear fathers and mothers, who have been bereaved of your children, you will understand what were our feelings. And now, while we stood in silent waiting, to see the child expire, another wave was preparing to roll over us. A sound from another quarter pierced our hearts—"Johnny is seized." This seemed like a sword in our bones. I hastened to a dear friend, Mr. Ropes, from America, who was now staying with us, and begged him to arise and help us. Two doctors came. My wife, and servants, and friends were employed in bathing, rubbing, blistering, &c. this lovely boy, while I was left to watch and weep over the other dying child. The cholera made dreadful havoc on John. He

seemed death-seized, and amidst tears, and sighs, and groans, and efforts of no common kind, he sunk into the arms of death before noon. So rapidly did death execute his commission! In the evening our friends conveyed his body to the cholera-burying ground, and placed him in Mrs. Chapman's grave. "Glory be to God! Glory be to God! Glory be to God!" were the only words which my wife and myself could utter when we saw ourselves so suddenly bereaved; and I hope these will be the burden of our song through the ages of eternity.

My heart sinks at the recital, but I must go on. At this moment, when we needed every assistance, our servant man became alarmed, and requested his wages, that he might go to his family in the interior; and I was actually compelled to dismiss him at the very time when the undertaker was putting my darling John into his coffin. Thus wave after wave rolled in upon us, redoubling all our woe. But this was not all. As soon as the corpse was carried out of the house, my beloved wife, who had rallied all her strength to nurse her lovely children, immediately sunk, and was confined to her bed for several succeeding days. I felt amazed and bewildered, and threw myself on my couch, to compose my troubled mind for a few minutes, but another wave was preparing! I had scarcely laid my head on the pillow, when a person came and roused me with "Your kitchen-maid is attacked with cholera." "Is it possible," said I; "Is it possible!" I really trembled. There was no time for reflection. If I thought at all about any thing beyond the present moment, it was this, "Surely God is going to make a short work of it with us; but we shall not be lost, for he is our God." We ran to the kitchen and found the woman suffering, and gave her powerful medicine. Two doctors were called in; and, I rejoice to add, she is now convalescent.

My house was now in complete confusion and distress. One child dead—another in the agonies of death—my wife confined to her bed—and one servant also sick in bed.

The next morning dear Mrs. Merrieles took our eldest, and now only child, to reside with them.

On Saturday, about mid-day, our sweet little Joseph expired; and, in the evening, our friends carried him to the grave, where he rests with his dear sister—our first-born. I was now unable to support any longer, both body and spirits were exhausted—I took to my bed also, and was much afraid of cholera, though it was checked at the commencement, and was not permitted to prey upon me. As my dear partner and myself lay bemoaning our afflicted state, and endeavoring to comfort each other with the consolations of the gospel, we looked around and rejoiced to see our pious nurse still spared to us. But, as if to complete the scene of our distress, about midnight this faithful servant was also seized. Now the house was turned into a hospital; and we were thrown into the hands of strangers.

Thus, in the course of ten days, my happy, healthy family, were shattered in pieces; and we are now attempting to repair the wreck against another storm. When that will come God only knows.

During this short sickness we have had seven doctors; as we were happy to call in the first we could meet with. Three silent Sabbaths have been our portion. This has grieved me,

but we cannot resist the will of God. I believe that the best relief for a preacher with an afflicted mind is to preach; but the duty of a preacher with an afflicted body is to be quiet: for, by attempting to preach when he is unable, he may injure his usefulness through all his future days. On this plan I have acted. We are now in the country, but I hope to be able to preach next Sunday.

The scenes which I have attempted to describe seldom fall to the lot of one man. In reviewing them I tremble and rejoice. There is much in them to make me tremble, but I also behold many things to call for my loudest praises.

1. I believe that, from the beginning of our distress until now, we have not uttered a rebellious word, nor cherished one murmuring thought. We have felt, and felt deeply; but we have been wonderfully supported, and strengthened, and comforted. The High and Holy One has not forsaken us, no, not for a moment, and we can recommend Him to all future sufferers as a very present help in time of need.

2. None of our particular friends who live near us were afflicted and they were incessant in their attentions, night and day. Had they, or their families, been sick, they could not have attended to us, and then we knew not where to look for help.

3. It was a great mercy that we could procure people to work for us in the room of our afflicted servants. If the people had taken the alarm, as we were afraid they would, then no one would have come near us, and we should have perished alive. Oh, if the Lord had continued his strokes only a few days longer, we can easily perceive how deplorable our situation would have been.

4. It was very consoling to us that two of our spiritual children—good Mrs. Nickleson, who sold her watch to buy Bibles for the Finns, and our pious nurse—were enabled to perform the last kind offices for our John and Joseph.

5. Though we know of no other family who have been afflicted like ourselves, yet we do not view it as a mark of the Almighty's displeasure. Whom the Lord loveth he chasteneth, and we bless him for his fatherly chastisement. May it make us more than ever the partakers of his holiness; "Every branch in me that beareth fruit he pruneth it."—He has pruned off two boughs from us at a stroke, but our prayer is that it may render us more fruitful. It became the Moral Governor of the world to make the captain of our salvation perfect through sufferings, and we hope and pray that our sufferings may be so sanctified as to render us fitter instruments for bringing many sons unto glory. Pray for us, dear fathers and brethren. Pray that this may be the happy result of the Lord's dealing with us. Amen.

The cholera has extended its ravages as far westward as Germany, and may probably spread over all Europe. Whether it will make its appearance in this country, cannot of course be foreseen. When the judgments of the Lord are abroad in the earth, may the inhabitants learn righteousness.

## American Board of Foreign Missions.

### THE IMPRISONED MISSIONARIES

*Letters from Mr. Worcester and Dr. Butler.*

A letter from Mr. Worcester was inserted in the last number, p. 363, giving an account of the trial of himself and Dr. Butler. It was also stated that these two men, citizens of other states, had been thrown into the penitentiary of Georgia, and doomed to hard labor for four years, for no other crime than that of being found guilty of prosecuting their labors as teachers and missionaries, within that part of the Cherokee country over which the state of Georgia has recently extended her jurisdiction.

A letter of Mr. Worcester, written in the penitentiary, and dated the 6th of October, has been published in the *Journal of Humanity*, from which the following is taken.

I need not tell you any thing respecting my coming here, as you have doubtless seen accounts of it. You know that Dr. Butler is with me. Whether Providence will provide a way for our release before our time expires, we know not. We have applied to the Supreme court of the United States, and expect a hearing next winter, but whether the decision will be in our favor, and whether it will be executed if it is, remains for futurity to disclose. You know how to appreciate the motives which have brought us here. We are happy. We enjoy I trust that light of God's countenance which can make man rejoice in affliction. Whatever the result may be as to earthly things, we hope to realize the fulfilment of that precious promise, all things shall work together for good to them that love God.

I preached Sabbath before last to about twenty-six prisoners confined in the same room with me, and last Sabbath in a room to which about sixty had access. I hope for similar opportunities hereafter. Dr. Butler and I sleep in different rooms, and have worship in each every night. Whether any good will follow remains with God. To human view, it is a discouraging task to preach to men who, as the inmates of a penitentiary may of course be expected to be, are corrupt and corrupting one another. But God can bless the effort if he will.

A letter has recently been received from Dr. Butler, dated Georgia penitentiary, October 16th, which is given below.

On the 15th of last month, as you have already learned, I was brought to trial, and the next day sentenced to four years imprisonment in this place, at hard labor. I arrived here on the 23d. Since that time my health has generally been as good as I commonly enjoy. I have been able to labor every day, and hope I may continue to be, during my time of service. It would be a great trial to be afflicted with sickness here.

I have formerly been told, there was no need of my going to the penitentiary; that it was easy for me to avoid it, if I would; and some have even told me so since I have been here; others, I have been informed, have said the same. I would by no means compare myself with any of those mentioned below; but you will doubtless understand my meaning. Nehemiah might have gone into the temple, if he would. Shadrach and his companions might have worshipped the image of Babylon, if they would. Daniel might have ceased to pray for a season, if he would.—But not to pursue this train of thought farther—they could not conscientiously comply with these requirements. Others in similar circumstances could not conscientiously comply with other requirements. However easy it might appear to others, I could not conscientiously comply with requirements which would have kept me from this confinement. And now, dear Sir, I have to say that, through the goodness of God, I have yet had enough to support me; I have had even more than I anticipated. And I am led firmly to believe that any man contending for the rights of conscience and the liberty of spreading the gospel, will always find strength given him from above. Whilst in confinement I have many happy hours; some of the happiest of my life. I am also convinced, "that nothing is to be feared where the love of the Father is found; nothing is painful where the love of Christ is exhibited; nothing is sorrowful where the Holy Ghost distills its heavenly rejoicings."

Though I am in apparent distress, I am not cast down; though I am troubled, I am not forsaken; and though my body is imprisoned, my soul is at full liberty.—O this precious liberty of soul! it is of more value than liberty of body, than the society of the nearest and dearest friends; yea, it is of more value than life itself; the enjoyment of rubies and all the riches of the world are not to be compared with it. Here I find communion with God more precious than in any other place; for here it is the source of all my enjoyment. Being cut off from the various enjoyments of life, why is it not reasonable that there should be great additional enjoyment in God; even that enjoyment which will fill up the vacancy occasioned by the privations of other enjoyments. I hope I am now and shall ever be thankful for the enjoyments of this place. I have religious books to read. I am confined by night in a building with fifty-eight others; we occupy two rooms connected together by a pair of stairs. I have worship every evening, when I read in the Bible, exhort and sing, before prayer. Sometimes I am occupied for hours in answering questions on religious subjects. There are two or three of our number I have some hopes are really pious; though their fruits must decide their true state. Several have solemnly resolved to renounce their profane and other acts of wickedness.

It is not too much to say, there is a religious feeling manifested by a number of prisoners. I hope we may be instrumental of good to these unfortunate convicts. I think we have generally their respect and confidence; and their acts of wickedness they studiously endeavor to conceal from us. Here I find the infidel

versalist, and, strange as it may seem, the self-righteous. One man came to me the other day, after I had had conversation with him, and he had acknowledged his wickedness, and said, "I have one favor to ask of you; I have resolved to plead with God for forgiveness, and pray until I die; and I wish you to pray for me, as vile, wicked and wretched a creature as perhaps ever lived; your prayers may be of great service to me." A few days since my family was well, and the school in operation. Mr. Ross and Mr. Lavender had written to Mrs. Butler that they would supply her with any thing she needed. Mrs. Butler and the family were in good spirits, and things in operation as usual at the station.

It is understood from a gentleman who recently visited these brethren, and conversed with them, and saw the room of one of them, that the yard of the penitentiary, enclosed by a high wall, contains about five acres; that the number of prisoners is now about one hundred; that Mr. Worcester and Dr. Butler are confined at night in separate rooms, each having twenty-eight or thirty others with him; that they are clad in a shirt and trousers of coarse cotton, having the initials of their names, and the term of imprisonment painted in large characters on the breast, and that when the cold season arrives, they will be provided with a jacket in addition; that a blanket is furnished them for a bed and covering at night; that their food is coarse, but sufficient in quantity and wholesome; that Mr. Worcester is employed principally in a shop as a mechanic, and Dr. Butler in turning a lathe wheel; that they receive as kind treatment from the keepers as could be expected; and that they are cheerful and happy.

#### *Prayer for the Imprisoned Missionaries.*

These brethren are again commended to the sympathies and prayers of the friends of missions. It is for conscience sake that they are in this state of confinement and bond-service. The work which they were doing, and for continuance in which they have been arrested, tried, condemned, stigmatized as malefactors, and ignominiously thrown into a public penitentiary, was not *their* work peculiarly. It was the work of preaching the gospel to the ignorant and destitute—a work which Christ has charged ministers and churches generally to take care to have performed. In the Providence of God it has fallen to the lot of these brethren to occupy the post of danger, such a post as no one supposed could be found in this age, and especially in this Christian land. They are the representatives and agents of the churches, were doing their work, and are suffering, as it were, in their stead. It is no more than right,

then, that they should be supported by the sympathy and prayers of their brethren in the ministry, and of all the churches. When one member suffers, all the members suffer with it. Although their situation in prison may not be one of the extremest hardship and suffering, yet surely it is no trifling thing for free citizens and honest men, men of Christian sensibility, to be publicly tried and sentenced as criminals, to have their names entered on the records of the court and held up before this community as criminals. It is no trifling thing to be torn from their churches and their work as ministers of the gospel and teachers, to be separated from their wives and children, excluded from all social enjoyments and religious society, and shut up with felons in a gloomily and loathsome prison, at servile labor, under task-masters, for four years. It is for free citizens of this nation, against whom no crime is alleged except that of residing in the Cherokee nation—it is for members of Christian churches in good standing, who would be admitted to the Lord's table by every church of the same denomination in the United States—it is for ministers of the gospel of unimpeachable character, that the sympathies and prayers of all the friends of missions are requested. Ministers and churches should make the case their own.

At their late annual meeting the Board adopted the following resolution, which was inserted in the last number of this work, viz.

Resolved, That it be recommended to the churches to make the present condition and trials of the suffering and imprisoned missionaries of the Board the subject of special prayer to almighty God, and particularly at the monthly concert on the first Monday in December next, that this dark dispensation, may be overruled for the extension of the gospel and the ultimate prosperity of the missionary cause.

It is to be hoped that prayer on this subject has not been suspended in any of the churches till this time, and that it will not cease with this monthly concert, or be limited to similar occasions. There should be public prayer on the Sabbath, and daily prayer in the family, and in the closet, that the Head of the Church will preserve the lives and health of these brethren in bonds; that he will give them strength to bear the hardships that may come upon them; that he will comfort them with his presence and the consolations of his grace; that during this scene of trial he will enable them to exercise and exhibit the spirit of their divine Master before their keepers and the prisoners; that he will make them useful to the unhappy men by whom they are surrounded; that he will protect and comfort their families in this time of bereavement;



that he will give to our rulers and judges wisdom and firmness to pursue the course of justice and humanity; that he will cause a correct public sentiment on this subject to prevail among the people of this nation, and will excite them to great vigilance to discern and resist every invasion of our free institutions, and every violation of the national faith; and that in his overruling Providence he will cause this distressing event to promote the ultimate well-being of this nation and the Indians, and the advancement of his own kingdom in the world.

## ORDINATION OF MISSIONARIES.

MESSRS. Asher Wright and David B. Lyman were ordained as missionaries of the American Board of Commissioners for Foreign Missions, at Hanover, N. H. October 12th. The former has proceeded to join the Seneca mission, in the state of New York; and the latter is destined to the Sandwich Islands. The sermon on the occasion was preached by Rev. President Lord.

Messrs. William P. Alexander, of Kentucky, and William M. Thomson, of Ohio, were ordained by the presbytery of Cincinnati, at an adjourned meeting held in that city, Oct. 12th. The sermon was preached by the Rev. John Thomson. Mr. Alexander is destined to the Sandwich Islands, and Mr. Thomson to Syria.

Messrs. Harvey R. Hitchcock and Lorenzo Lyons, appointed missionaries of the American Board of Commissioners for Foreign Missions to the Sandwich Islands, were ordained by the Cayuga presbytery, N. Y., on the 20th of September. Rev. Josiah Hopkins, of Auburn, preached the sermon, and Rev. Timothy Stow, of Elbridge, gave the charge.

Mr. Richard Armstrong and Mr. Cochran Forbes were ordained as missionaries of the A. B. C. F. M. on the 27th of November, at Baltimore, by the presbyteries of Baltimore and Philadelphia. The Rev. Joshua T. Russell preached the sermon, the Rev. Dr. Green made the ordaining prayer, and the Rev. Dr. McAuley gave the charge. Mr. Armstrong and Mr. Forbes are destined to the Sandwich Islands.

Mr. William Gottlieb Schaufler was ordained, Nov. 14th, in Park-street church, Boston, as a missionary to the Jews of Turkey. Sermon by Professor Stuart of Andover, from Rom. xi, 25—31. Dr. Jenks gave the charge, and the Rev. William Adams, of Brighton, gave the fellowship of the churches. Mr. Schaufler is under the direction of the Board, but receives his support from the Ladies' Jews Society of Boston and Vicinity. He embarks immediately for France, expecting to spend three or four months in attendance on the public lectures at Paris, before going to Constantinople.

No less than nineteen persons, male and female, were present on this occasion, who had received appointments from the Prudential Committee to go on foreign missions, and nearly all of them were on the point of embarkation.

We regret being obliged to say, that the artist has not been able to complete the portrait of Mr. Evarts in time for this number. It will be inserted in the number for January.

## FORMATION OF ASSOCIATIONS.

MASSACHUSETTS. *Norfolk co.* Dorchester, Village church. Gent. Asso. Rev. D. Sanford, Pres. Dea. S. Robinson, V. Pres. James Clapp, Sec. and Treas. 2 coll.—Lad. Asso. Mrs. D. Sanford, Pres. Mrs. S. Robinson, V. Pres. Mrs. J. Clap, Sec. Mrs. J. Potter, Treas. 1 coll. Sept. 8.

*Martha's Vineyard.* Edgerton. Lad. Asso. Mrs. Grace Martyn, Pres. Miss Clarissa Coffin, Sec. Mrs. Alice Coffin, Treas.—Juvenile Asso. Rev. J. H. Martyn, Pres. Miss Harriet Ripley, Sec. and Treas.

VERMONT. *Addison co.* New Haven. Gent. and Lad. Asso. Solomon Brown, Pres. Rodman Chapman, V. Pres. Martin Cowles, Sec. Rev. Joel Fisk, Treas.

## Donations

FROM OCTOBER 16TH, TO NOVEMBER 15TH, INCLUSIVE.

## I. AUXILIARY SOCIETIES.

<i>Brookfield asso.</i> Ms. A. Newell, Tr.	700 00
<i>Cheshire co. N. H.,</i> C. H. Jaquith, Tr.	
Alstead, 1st par. Ia. cent so.	10 74
Fitzwilliam, Gent. 33,13; Ia. 40;	73 13
Gilsum, A. Howard,	5 00
Keene, Gent. 28,38; Ia. 36,84;	
mon. con. 23,99;	89 21
Nelson, Gent. 44,06; Ia. 16,03; C. Rose, 3,32;	63 41
New Alstead, Gent. 12; Ia. 13;	
Ia. cent so 10,74;	35 74
Roxbury, A friend,	1 50
Walpole, Gent. and Ia. 14,15;	
mon. con. 2,60;	16 75
Winchester, Gent. 11,03; Ia. 12,55; mon. con. 5,44; a friend, 50c.;	29 52—325 00
<i>Essex co.</i> Ms. J. Adams, Tr.	
Gloucester, 1st par. Ia.	17 87
<i>Essex co. N. J.,</i> T. Frelinghuysen, Tr.	438 87
<i>Fairfield co. West,</i> Ct. M. Marvin, Tr.	
Darien, Gent. and Ia.	50 00
Norfield, Gent. 8,50; Ia. 14,32;	92 82
North Canaan, Gent. 16,75; Ia. 37,02; mon. con. 40,61;	94 98
North Greenwich, Gent. 24; Ia. 24; mon. con. 37,33; a female, 95c.	85 58
North Stamford, Gent. and Ia.	16 48
Norwalk, Gent. 85,05; Ia. 58,51;	144 16
Stamford, Gent. and Ia.	34 42
Stanwick, Gent. 29,32; Ia. 16,89;	46 21
West Greenwich, Ia.	39 10—533 75
<i>Farmington and vic.</i> Ct. M. Cowles, Tr.	
Avon, 1st so. Gent. 24; Ia. 13,83;	37 83
2d so. Gent. 16,64; Ia. 20,30;	36 94
Bristol, Gent. 118,41; Ia. 52,25;	170 66
Burlington, Gent. 38,09; Ia. 29,17;	58 96
Farmington, Gent. 155,49; Ia. 165,05;	390 54
Southington, Gent. 113,5; Ia. 78,50;	192 00—816 23
<i>Hampden co.</i> Ms. S. Warriner, Tr.	
Blandford, Gent. 49,19; Ia. for the Blandford school in Bombay, 60,13; mon. con. 14,04;	193 36
Chester, Gent. 13,53; Ia. 34,34;	
mon. con. 15;	69 87
Chickopee Factory, Mon. con.	13 80
East Granville, Gent. 7,35; Ia. 8,93;	16 27
Feeding Hills, La. 5,88; mon. con. 2,20;	8 08
Longmeadow, Gent. 35; Ia. 40;	76 00
E. par. Gent. 3,75; Ia. 7,19;	
mon. con. 4,65;	15 59

Ludlow, Gent.	27 97
Middle Granville, Fem. char. so. for native fem. school in Bom- bay,	12 50
Monson, Gent. 17,90; la. 30,76; mon. con. 35,90;	84 56
South Wilbraham, Gent. 7; la. 14,0; mon. con. 8,29;	29 97
Springfield, 2d par. Gent. and la. 51,11; Rev. Dr. Osgood, for <i>Joshua B. Osgood</i> , in Ceylon, 20;	71 11
Westfield, La. 28,44; mon. con. 70;	98 44
West Springfield, 1st par. Con- trib	31 71—671 23
<i>Hartford co. Ct. J. R. Woodbridge</i> , Tr.	
Barkhamstead, Gent. 15; la. 19,15;	34 15
Hartford, 1st so. (of which fr. N. Smith, Jr. to constitute the Rev. E. P. BARROWS an Hon- orary Member of the Board, 50; fr. T. Smith, to constitute WYLLYS KING an Honorary Member of the Board, 100;) N. so. Mon. con.	342 00 4 92
Of the sum ack. last month, fr. gent \$100 fr. D. P. Hopkins, constitutes GUSTAVUS URSON HOPKINS an Honorary Mem- ber of the Board.	
Bartland West, Gent. 6,43; la. 14 34;	20 77
Simsbury, La.	25 17
Wethersfield, Gent.	22 44
	449 45
Ded. discount, &c. paid by aux. so.	1 61—447 84
<i>New Haven city</i> , Ct. C. J. Salter, Tr.	
Mon. con. Nov. in 1st and united so's 17; Mrs. A. Brad- ley, 5; gent. in 3d cong. so. 48 la. of Epis. so. 10;	80 00
<i>New Haven co. East</i> , Ct. S. Frisbie, Tr.	132 00
<i>New Haven co. West</i> , Ct. W. Stebbins, Tr.	
Balance,	18 00
Derby, Gent. 19,12; la. 1,75;	20 87
Derby, Humphreysville, Gent. 60c la. 24,25;	24 85
The above \$24,25, and \$16,37 ack. last month, and \$8,78 fr. Derby, constitutes the Rev. CHARLES THOMPSON an Hon- orary Member of the Board.	
Milford, 1st so. Gent. 56,04; la. 50; united mon. con. of 1st and 2d so's, 10,64; chh. coll. 50;	166 68
2d so. Gent. 24,24; la. 30;	54 24
Oxford, Rev. A. B. 2; chh. coll. 3;	5 00
Prospect, Gent. 25 39; la. 12;	37 39
Waterbury, Salem Bridge, Gent. and la.	2 50
West Haven, Gent. 36,38; la. 21,67;	58 05
Woodbridge, Amity, Gent. 12,95; la. 12,09; mon. con. 4,45;	29 49
Bethany, Gent. 23; la. 3;	26 00
Wolcott, Gent. and la.	8 95
	452 02
Ded. expenses &c. paid by aux. so.	22 35—429 67
<i>New York city and Brooklyn</i> , W. W. Chester, Tr.	238 05
<i>Northampton and neighb. towns</i> , Ms. J. D. Whitney, Tr.	
Amherst, N. par. Gent. 14,72; la. 22;	36 72
<i>Orange co. Vt. J. W. Smith</i> , Tr.	
Brookfield, Gent. 15,45; la. 13,50; la. cent so. 12,81;	41 76

Chelsea, Gent. 29,40; la. 26;	55 40
Corinth, Gent. la. and mon. con.	26 47
Newbury, Gent. 12,30; la. 10,51; mon. con. 12;	34 71
Postmills and West Fairlee, Asso. 16,41; fem. benev. so. 6,50;	22 91
Randolph, Gent. 12,13; la. 42,17;	54 30
Strafford, Mon. con. 6; dona. 5;	11 00
Tunbridge, Gent. 12; la. 12; Rev. D. H. Williston, 50;	74 00
	320 55
Ded. loss on pistareens,	53—320 00
<i>Pal. Miss. so. Ms. E. Alden</i> , Tr.	
Coll. at ann. meeting,	43 20
Abington, S. par. Gent. 35,18; la. 32,03; Dea. E. Whitman, 40; L. E. Whitman, 20;	127 21
Braintree, Fem. miss. so.	60 00
Braintree and Weymouth, Union so. J. Hayward, 5th pay. for <i>Silence Haywood</i> in Ceylon,	12 00
Bridgewater, Trin. so. Gent. .5,54; la. 20,66;	35 60
Easton, Rev. L. Sheldon,	5 00
East and West Bridgewater, Gent.	14 00
Hanover, Indiv.	14 75
Middleboro', J. Eddy, Jr.	5 00
Weymouth, S. par. Fem. pray. so.	6 32
	323 08
Ded. expenses paid by aux. so.	15 00—308 08
<i>Pittsburgh and vic. Pa. M. Allen</i> , Tr.	
Alleghany, 1st presb. chh.	20 00
Centre Asso.	14 75
Cross Roads, W. McCombs,	3 00
Mashanock, Cong.	3 50
Meadville, Cong. mon. con.	30 00
Montours, Mrs. Vance,	1 00
Pittsburgh, 1st presb. chh. Indiv. 22; coll. 37,50; indiv. 39,41; mon. con. 20,75; J. H. D. 5;	126 66
Mr. W. 1; Mr. N. 1;	9 44—208 35
Salem, Greenville, and Big Bone,	
<i>Rutland co. Vt. J. D. Butler</i> , Tr.	
Pawlet, Gent.	13 00
Pittsford, B. C. 1; L. O. 50c.	1 50
Rutland, La.	3 61
West Rutland, J. R. J.	94—19 05
<i>Strafford co. N. H., A. Freeman</i> , Tr.	
Alton, La.	2 40
Dover, Gent. 9,50; mon. con. in 1st chh. 8,30;	17 80
Rochester, Asso.	17 16—37 36
<i>Tolland co. Ct. J. R. Flynt</i> , Tr.	
Andover, Sub. sch. 3,18; extra sub. 21,65;	26 83
<i>Washington co. Vt. S. C. French</i> , Tr.	151 25
<i>Windham co. South, Ct. Z. Steers</i> , Tr.	
Canterbury, Gent. 35,33; la. 62,21; mon. con. 23,57;	121 10
Chaplin, Gent. 26,80; la. 30; mon. con. 8;	64 80
Hampton, Gent. 19,11; la. 23,09;	42 20
Mansfield South, Gent. 69,82; la. 51,8; mon. con. 36; (of which to constitute the Rev. I. W. SALTER an Honorary Member of the Board, 50;)	160 70
Plainfield, Gent. 15,25; la. 40,35; mon. con. 14, 25;	69 85
Voluntown and Sterling, La.	16 50
Westminster, Gent. 12,07; la. 17,78;	29 85—505 00
<i>Windham co. Vt. N. B. Williston</i> , Tr.	
Contrib. at ann. meeting,	6 64
Brattleboro', E. so. La.	21 25
Dummerston, Mon. con. 4,07; aux. so. 4,08, four indiv. 1,75;	9 90
Halifax, Gent. 4; la. 6,24;	10 24

Marlboro'. Fem. cent. so. 20; mon. con. 12; J. P. 1; E. K. 1; J. W. 50c.	34 50
New Fane, Mon. con. in sch. dis. No. 7,	10 50—93 03
Worcester co. North vic. Ms. A. Wood, Tr.	
Balance,	1 27
Athol, Gent. 24,43; la. 31,75; mon. con. 17,57;	73 75
Fitchburg, Gent. 44,50; la. 51,69; Gardner, Gent. 15,85; la. 27,22; mon. con. 23,35;	96 19
Hubbardston, Gent. 28,25; la. 14,58; mon. con. 15,83;	66 42
Phillipston, Gent. 58,42; la. 42,08; Princeton, Gent. 65,65; la. 50;	58 66
Royalston, Gent. 27,16; la. 35,41; Westminster, Gent. 82; la. 73,89; friends, for Rev. S. A. Wor- cester and Dr. E. Butler, 3,75;	100 50
Winchendon, Gent. 38,23; la. 28,31; mon. con. 11;	115 65
	62 57
	159 64
	77 54
	812 19
Ded. expenses paid by aux. so.	20 00—792 19
Yates co. N. Y.	
Pennyan, Mon. con.	109 50
Total from the above Auxiliary Societies,	\$7,437 87

## II. VARIOUS COLLECTIONS AND DONATIONS.

Abington, Ms. A friend,	12 00
Albany, N. Y. Young la. of 4th dep. in fem. acad. 30; 4th presb. chh. 50;	80 00
Amherst, Ms. A fem. friend, av. of jew- elry,	5 00
Andover, W. par. Ms. Juv. so. for Sam- uel C. Jackson in Chippeway ra.	30 00
Antrim, N. H. Mrs. D. Whiton, dec'd,	25 00
Arkport, N. Y., J. Hurlbut,	5 00
Auburn, N. Y., A. Fitch,	2 00
Augusta, Ky. Presb. chh. for Sandw. Isl. miss.	13 50
Aurora, O. Coll.	9 00
Austerlitz, N. Y. The \$50 ack. last month, constitute the Rev. JOEL Oa- rnors an Honorary Member of the Board.	
Bedminster, N. J. Ref. D. cong.	12 00
Beech Spring, O. Indiv. in Rev. J. Rea's cong.	10 00
Bennington, Vt. Fem. miss. so.	25 00
Berlin, Ms. Fem. cent so.	12 00
Berlin, Pa. J. Fletcher,	2 50
Bethel, Me. Fem. cent so.	10 00
Easton, Ms. La. so. for pro. Chris. among the Jews, coll. after sermon by Prof. Stuart, 111,31; av. of Retrospect, 2,01; a friend, &c.	114 20
Bridgeport, Ct. An indiv.	3 60
Brookline, Ms. Japan miss. so. for miss. to Japan,	40 29
Canandaigua, N. Y., A lady, to consti- tute the Rev. ROBERT HUBBARD of Danville Village, an Honorary Member of the Board,	50 00
Canawaga, N. Y. Chh.	23 11
Cannonsburgh, Pa. Fem. miss. so.	40 00
Castine, Me. The \$50 ack in No. for Sept. to constitute the Rev. JOHN CRO- BY an Honorary Member of the Board.	
Chatham, Ms. Asso.	24 00
Cherry Spring, Ky. Presb. chh. for Sandw. Isl. miss.	6 00
Chester, N. H. United fem. indus. so.	4 43
Cincinnati, O. Mon. con. in Lane sem. 12,62; mon. con. in chh. of do. 1,69; Dr. Ramsey, 12;	26 31
Craftsbury, Vt. Fem. miss. so. 7,50; mon. con. 4,50;	12 00
Danville, Ky. Presb. chh. for Sandw. Isl. miss.	135 00
Danville Village, N. Y. Fem. miss. so. 16; mon. con. in presb. chh. 17,30; a fem. friend, 4,75;	38 05

Derby, Vt. N. Colby, 7,10; M. F. Colby, 2,23; O. Newcomb, 2,23;	11 56,
Dorchester, Ms. Indiv. 43,09; chil. 3; for Sandw. Isl. miss.	46 09
Dorset, Vt. La. asso. 5; Mrs. R. E. Kent, 10;	15 00
Edinburgh, Scotland, JOHN DUNLAP, which constitutes him an Honorary Member of the Board,	100 00
Elbridge, N. Y. Mon. con in cong. chh. 18; coll. 46; 1st cong. chh. for Choc. miss. 11,12;	75 12
Eric, Pa. Mon. con. in presb. cong.	12 26
Flemingsburg, Ky. Presb. chh. for Sandw. Isl. miss.	50 00
Florence, Ala. Friends, for Chick. miss.	29 25
Fredericktown, Md. Rev. J. G. Hammer, for Sandw. Isl. miss. 500; towards a school room in Greece, 200; la. sew. so. 65; mon. con. 10;	775 00
Germantown, Pa. Presb. chh.	21 00
Gettysburg, Pa. Chh.	8 58
Hamp. Chris. Depos. Ms. Northampton, fem. asso. 84c. Middlefield, fem. asso. 1,22; Werthington, a fem. friend, 3,50; Chesterfield, Mrs. N. H. P. 1; Hadley, miss. asso. 1; Whately, a fem. friend, 5;	12 58
Profits of Miss. Herald agency for 1829, viz. Ashfield, Rev. T. Shepherd, 2,75; Buckland, Rev. B. F. Clark, 3,54; Bloody Brook, Rev. T. S. Clark, 3,54; Charlemont, Rev. W. Tilestone, 2,75; Chesterfield, Rev. I. Waters, 3,54; Conway, J. Williams, 1,18; Cumming- ton, Rev. R. Hawks, 1,97; Goshe, J. Lyman, 3,54; Granby, H. Gridley, 1,57; Hawley, Rev. J. Groat, 2,36; Hatfield, C. Partridge, 9,80; Hadley, N. Cool- idge, 8,64; Northampton, D. S. Whit- ney, 15,34; Norwich, H. Wright, 2,75; South Hadley, W. Lyman, 2,75; Southampton, E. Edwards, Jr. 5,50; West Hampton, Rev. E. Hale, 7,90; Whately, E. Phelps, 3,54; Williams- burgh, Rev. H. Lord, 6,68;	89 64
Hannibal, N. Y. Coll. in cong. so. for Choc. miss.	16 50
Hardwick, Vt. Gent. asso. 44, la. asso. 30,17; E. Strong, 20; mon. con. in 1st and 2d cong. chhs. 21,13;	115 30
Harrisburg, Pa. Cong. for Sandw. Isl. miss.	140 00
Holley, N. Y. Coll. for Choc. miss.	7 00
Holliston, Ms. Mon. con.	24 52
French, Ms. Teachers and pupils of fem. sem.	119 25
Jamaica, N. Y. Mon. con.	27 23
Kingsboro', N. Y., J. Green, 20; Mrs. S. D. S. 2; Miss R. S. 2;	24 00
Lancaster, Pa. Cong. for Sandw. Isl. miss.	15 00
Lebanon, N. Y. The \$50 ack. last month constitute the Rev. SILAS CHURCHILL an Honorary Member of the Board.	
Le Roy, N. Y. Mon. con. in presb. chh.	38 00
Lewiston, Pa. Contrib.	51 60
Lexington, Ky. 1st presb. chh. for Sandw. Isl. miss.	5 68
Lisbon, Ct. A friend, 3; a few friends, 3,50;	6 50
Litchfield, Ct. A lady, for bea. chil.	1 00
Little Falls, N. Y. Av. of a ring,	50
Lower Marsh Creek, Pa. Chh.	11 29
Ludlow, Vt. Mrs. M. Weatherbee,	12 00
Mattapoisett, Ms. Mon. con. 6; la. so. 20;	26 00
Maumee, O. L. Sackett,	1 50
Massville, Ky. Presb. chh. for Sandw. Isl. miss.	41 00
Medford, Ms. J. T. Woodbury,	12 00
Mexico, N. Y. Coll. for Choc. miss. 11,48; mon. con. 10;	21 48
Mexicoville, N. Y. Coll. for Choc. miss.	10 38
Milbury, Ms. La. asso. of cong. so. (of which to constitute the Rev. OSWALD HEARNICK an Honorary Member of the Board, 50;)	52 50
Monson, Ms. Rev. W. S. Porter,	5 00

*Moorea*, N. Y. Rev. S. Marsh,  
*Moravia*, N. Y. Mon. con.  
*Moravia*, N. Y. Mon. con. in cong. chh.  
 15; *Reed*, 9;  
*Mount Pleasant*, Pa. Mon. con. in presb.  
 chh.  
*New Brunswick*, Me. E. Winans,  
*New Haven*, N. Y. Coll. for Choc. miss.  
*New London*, Ct. Mon. con. 79; a lady,  
 91; to constitute the Rev. S. T. MAR-  
 SHALL DAVIS of New York, and the  
 Rev. HERMAN L. VAIL of Lyme, Ct.  
 Honorary Members of the Board,  
*New York city*, A thank. off.  
*Niagara Falls*, N. Y. Coll. for Choc.  
 miss. 6,63; mon. con. 9;  
*North Chathamford*, Ms. Mon. con. in 2d  
 cong. chh.  
*North Middletown*, Ky. Presb. chh. for  
 Sandw. Isl. miss.  
*Northwood*, N. H. Mon. con.  
*Onesago*, N. Y. Coll. 40,39; D. Pense, 9;  
 for Choc. miss. fem. sab. sch. so. for  
 Choc. chil. 20;  
*Onesago co.* N. Y. Mr. Seymour,  
*Oxford*, O. Coll.  
*Paris*, Ky. Presb. chh. for Sandw. Isl.  
 miss.  
*Paxton*, Pa. Cong. for Sandw. Isl. miss.  
*Philadelphia*, Pa. Miss so. of N. Liber-  
 ties, 3d and 4th pay for John David  
 Brown at Creek Path. 60; juv. mite so.  
 of Misses Guild's sem. for paper for  
 Sandw. Isl. miss. 12; a friend, 5; do. 1;  
*Piney Creek*, Pa. Chh.  
*Pittsburgh*, Pa. Nancy Knox,  
*Plainfield*, Meriden par. N. H. Students  
 in Kimball union acad. av. of labor,  
*Providence*, R. I. La. benef. so. for Cey-  
 lon miss.  
*Quincy*, N. Y. Mon. con.  
*Reading*, O. Gent.  
*Reading*, S. par. Ma. John Damon, (of  
 which to constitute the Rev. JARED  
 REED an Honorary Member of the  
 Board, 50;)  
*Rochester*, N. Y. Julia Terril,  
*Sacramento*, Ms. A friend, 30; mon. con.  
 13,58;  
*Shippensburg*, Pa. Cong. for Sandw. Isl.  
 miss.  
*Silver Spring*, Pa. Cong. for Sandw. Isl.  
 miss.  
*Smithtown*, N. Y. Mon. con.  
*Southampton*, N. Y. Unknown, by Rev.  
 D. B.  
*Southampton*, Ct. Miss E. Robinson,  
*Steubenville*, O. Sessional miss. so.  
 5 50  
*Tom's Creek*, Pa. Chh. 10,25; coll. 5,50;  
*Troy*, N. Y. For. miss. so. in 2d presb.  
 chh. 50; fem. juv. mite so. for fem.  
 ed. in Greece, 43;  
*Victory*, N. Y. Coll. in presb. so. for  
 Choc. miss.  
*Virginia*, A youth,  
*Walden*, Vt. Fem. asso.  
*Washington*, D. C. Miss H. Stebbins,  
*Washington*, Ky. Presb. chh. for Sandw.  
 Isl. miss.  
*West Greenwich*, Ct. La. asso. for the  
 Jews,  
*West Newbury*, Ma. Mon. con. in 2d par.  
*West Town*, N. Y. Mon. con.  
*Wharling*, Va. B. McKee, for Sandw.  
 Isl. miss.  
*Wilmington*, Del. Miss M. K. 5; Mrs. J.  
 B. 5; Mrs. J. 2,50; Miss G. 1; a col'd  
 woman, 3;  
*Winchester*, Ky. Presb. chh. for Sandw.  
 Isl. miss.  
*Woodstock*, Vt. Mon. con. in cong. chh.  
*Youngstown*, O. Mon. con. in Rev. W.  
 Stafford's chh.  
*Ypsilanti*, Mich. Ter. Mon. con.  
*Unknown*, A friend, by D. S.

Whole amount of donations acknowledged in the  
 preceding lists, \$11,855 77.

III. FUND FOR DISABLED MISSIONARIES, &c.  
 Rev. J. S. Emerson, 100 00

## IV. DONATIONS IN CLOTHING, &amp;c.

*Adams*, N. Y., A box, fr. ladies, for  
 Mackinaw, 38 00  
*Andover*, Ms. Binding of books, fr. K. S.  
 Elles, 10 00  
*Baltimore*, Md. Miss. Herald, Vol. 17, 1  
 copy, fr. Mrs. M. Sanger.  
*Blandford*, Ms. A bundle, for Sandw.  
 Isl. miss.  
*Bradford*, Vt. Paper, 17 reams. fr. indiv.  
*Bridgewater*, N. Y., A box, for Macki-  
 naw miss. 18 00  
*Cabot*, Vt. Clothing, fr. la. asso. for Yok-  
 nokchuya, 30 09  
*Danville*, Pa. Sundry articles, for Sandw.  
 Isl. miss.  
*Essex*, N. H., A bundle, fr. ladies, do.  
 fr. a female, for do.  
*Florence*, Ala. Clothing, fr. friends, rec'd  
 at Caneey Creek.  
*Gloucesterburg*, Ct. Stockings, fr. a friend,  
*Hamp. Chris. Depos.* Ms. Socks, fr. asso.  
 Chesterfield: cloth, &c. fr. asso. Gran-  
 by, W. par; socks and shoes, fr.  
 do. Norwich; paper, fr. gent. asso.  
 Northampton; sundries, fr. do. Plain-  
 field. a box, fr. Granby, E. par. 74,95,  
 for Mackinaw; a box, fr. Dorcas so.  
 Northampton, for Mackinaw; a box. fr.  
 fem. benev. so. Easthampton, for Pay-  
 son Williston in Choc. nation, a bundle,  
 fr. la. asso. Cummington.  
*Frederburg*, Vt. A box, fr. fem. miss. so.  
*Kingsboro'*, N. Y., A box, for Rev. J.  
 Thompson, Cher. na.  
*Lempster*, N. H., A bundle, fr. ladies,  
*Leyden*, N. Y., Flannel and fulted cloth.  
*Lincoln*, Ms. 9 bedquilts, fr. ladies,  
*Litchfield*, N. Y., A bundle, fr. indiv.  
*Marlboro'*, Ct. Stockings, fr. la. asso.  
*Marshall*, N. Y., A bundle, fr. fem.  
 benev. so. for Green Bay miss.  
*Martinsburg*, N. Y., A box, fr. fem.  
 miss. so.  
*Newport*, N. H., A box, fr. fem. char. so.  
 for wes. miss.  
*Newton*, Ms. Two boxes soap, fr. W.  
 Jackson, for Sandw. Islands.  
*Paris*, N. Y., A bundle and half barrel, fr.  
 la. sewing so. for Mackinaw miss.  
*Pittsburgh*, Pa. Sundry articles, fr. Miss  
 N. Knox, for Choc. miss. 42 13  
*Plainfield*, Meriden par. N. H. Sundries,  
 fr. juv. miss. so. 15,50; fr. Mrs. E. Stow-  
 ell, 1,50; fr. Miss L. Eaton, 3,50;  
*Russia*, N. Y., A box, fr. ladies, for  
 Mackinaw miss. 20 00  
*South Orange*, N. J., A bedquilt, fr. Miss  
 Ball.  
*Troy*, N. Y., A bundle, fr. a friend,  
*Utica*, N. Y., A barrel fr. indiv. for Choc.  
 miss.  
*Utica*, *Paris* and *Clinton*, N. Y., A chest  
 and two boxes, fr. friends, for Sandw.  
 Isl. miss.  
*Vernon*, Ct. A box, fr. fem. char. so. 41 54  
*Waitsfield*, Vt. A box, 45,27; sundries,  
 6,34; shoes, 21,19; 72 80

The following articles are respectfully solicited from  
 Manufacturers and others.

Printing paper, to be used in publishing portions  
 of the Scriptures, school books, tracts, &c. at Hom-  
 bay, and at the Sandwich Islands.  
 Writing paper, writing books, blank books, quills,  
 slates, &c. for all the missions and mission schools;  
 especially for the Sandwich Islands.  
 Shoes of a good quality, of all sizes, for persons  
 of both sexes; principally for the Indian missions.  
 Blankets, coverlets, sheets, &c.  
 Fulted cloth, and domestic cottons of all kinds.



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